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A SECOND

MISSIONARY VISIT

TO THE

RIENDLY AND FEEJEE ISLANDS,

IN THE YEAR MDCCCL.

BY THE

REV. WALTER LAWRY,

GENERAL SUPERINTENDENT OF THE WESLEYAN MISSIONS IN NEW-ZEALAND, &c.

EDITED BY THE

REV. ELIJAH HOOLE,

ONE OF THE GENERAL SECRETARIES OF THE WESLEYAN MISSIONARY SOCIETY.

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PREFACE.

THE narrative contained in this volume exhibits the state of religion and civilisation in the Friendly and Feejee Islands in 1850. The devout reader will observe with thankfulness and joy the marked progress which has been made, in both particulars, since Mr. Lawry's former visit in 1847. The work of God is deepened and established. The framework of society is improved and strengthened by the advance of education and the elevating principles of Christianity. The relative and social duties are understood and acknowledged. Just laws are enacted and administered. "Wisdom and knowledge are the stability of the times" of the Messiah, and are the foundation of the peace and comfort of these island communities. How vast the change which has been effected within thirty years! Great as have been the revolutions of Europe, and the advance of America within that period, in no part of the world has there been experienced so extraordinary a renovation as in the islands of the South Pacific. So greatly has God honoured the prayers and labours of His faithful servants; and has borne testimony to His own truth, "The isles shall wait

for His law;" and, "All the ends of the earth shall fear Him."

We have not repeated in this volume the mass of information collected in the former volume on the history, policy, superstitions, and natural productions of these islands. We now, once for all, refer to the former volume, as containing a complete digest of all that is known on these subjects; at the same time observing, that this volume is not necessarily dependent on the former, the information it contains being full and distinct. One of the public prints, in giving some notice of the former volume, suggests, that the valuable information it contains might have been given without being mixed up with quotations from Wesley's Hymns and the details of love-feasts. The writer should have known that it is the spirit breathed in the scriptural Hymns of the Rev. Charles Wesley which has enkindled the Missionary fire in the hearts of the Methodist Societies; and that it is in those very details of love-feasts that we see exhibited the process by which the most barbarous and hateful of human beings have ceased to be savage and cannibal, and have been brought to their right mind, and are now sitting at the feet of Jesus. These islanders have not been first civilised, and then converted. They have been first converted; and their civilisation is still in its infancy. The word of God has been preached to them, and they have felt its power. They have been convinced of

r lost condition, and have sought and found
cy of God through Christ. Being new creatures
Christ Jesus, they are following after "what-
ver things are true, whatsoever things are honest,
ıtsoever things are just, whatsoever things are
e, whatsoever things are lovely, whatsoever
ıgs are of good report; if there be any virtue,
if there be any praise." The Missionaries are
ng them in this pursuit; and it is hoped that
facts contained in the following pages will induce
ıntinued and increased support to those Funds by
ch the Missionaries are enabled to follow up the
k they have so happily commenced. If any
ependent confirmation of the statements con-
ıed in these volumes be considered desirable, the
tor has great pleasure in referring to a beautiful
ıme recently published by a lady in America,
ting her own observations and experience, and
ıtled, "Life in Feejee."

sleyan Centenary-Hall and Mission-House,
Bishopsgate-Street-Within, London,
June 12*th*, 1851.

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SECOND MISSIONARY VISIT

OF

THE REV. WALTER LAWRY,

TO THE FRIENDLY ISLANDS, AND TO THE FEEJEE ISLANDS.

PART I.

FRIENDLY ISLANDS.

APRIL 18th, 1850.—We sailed from the waters of Auckland, and touched at the Island of Kauau, thirty miles down the coast. Our little Missionary Meeting was attended chiefly by Cornish miners, who, in this distant land, not only dig copper from New-Zealand hills, but worship the God of their fathers, and, with enlarged means, contribute cheerfully towards the spread of the Gospel. Their cordiality in this Christian work strongly reminded me of olden times in our fatherland.

20th.—We sailed for the Bay of Islands, to obtain a suitable boat, and to land a member of Mr. Hobbs's family. In her former voyage the "John Wesley" had encountered an *afa*, or "hurricane," of the most fearful power and severity, during which she lost her jolly-boat from the

quarter davits; and we called here, to replace it with a new one, which had been prepared to the order of Captain Buck.

The Bay, when I visited it in 1822, was crowded with people. But, alas! what a change has come over this place! The Church Mission was then strong at Paihia, at Rangihu, at Kirikiri, and several other places near at hand. But whalers touched at the Bay; white men, escaping from a neighbouring colony, came hither; settlers, who were in search of gain, left the sea, and located at the Bay of Islands. The natives, who, for the most part, had become only nominally Christian, learnt the way of the foreigner. The instructions of the Missionaries were enfeebled by a vitiating example from without. They found themselves *too soon* encircled by colonizing men, whose example caused a blight in the tender blade before it became mature. War followed in the rear, and both native and colonist were doomed to participate in its desolating effects. Out of four or five hundred white men, once resident here, not more than one hundred now remain, and these are in very humble circumstances; while the native population have almost disappeared, except Thomas Walker's people, a few of whom remain here, and occasionally a few others. The bulk of the white people have removed to the more suitable locality in and about the rising town of Auckland. It is much to be lamented that the excellent Missionaries had not been left alone

with the natives of New-Zealand after twenty years, when their Christian character would have been more established, and better fitted for the new order of things introduced by communion.

22d.—We launched forth upon the waves of the "great South Sea," and steered for the Friendly Islands. Mrs. Davis, who came up for the benefit of her health, and was much endeared to us, remained with us; and was the only person upon whom old Father Neptune levied his heavy and long-continued exactions, while we did not dare to withhold our copious libations. These oft-repeated and comparatively little voyages make large demands upon me, especially when the wind and sea are rough and stormy. But as this sickness from the motion of the ship comes upon me in the way of duty, I may hope one day, if found faithful, to rest from this labour, and to receive my own reward, through the merit only of my great High-Priest:

> "No other right have I
> Than what the world may claim,"—

the right of access to the mercy-seat of Christ.

May 2d.—We anchored at Tonga, after a run of ten days from New-Zealand, and were very affectionately received by the Missionaries, Messrs. Webb and Amos of Nukualofa, and by their intrepid wives. We were greatly delighted when we got ashore; not merely because we were, for

the time, freed from the heavings of the ocean, but because of the manifest progress of the Mission here, especially in its educational department. The Mission houses and premises also looked so much altered and improved since I was last here, that the advance was marked and decidedly gratifying. At Mua the *lotu* has taken firm hold, while fair blossoms and much ripe fruit show themselves throughout the Island of Tonga.

Education has received a most powerful impulse at the hands of Mr. Amos; and gracious dew descends upon the hills of our Zion, refreshing and cheering the minds of the Ministers, and quickening the souls of thousands throughout this land. When King George heard at Haapai that Tungi and his people had embraced Christianity, he said, "This is the first canoe that has brought us any news of consequence for a long time: now the Lord makes Tonga live again."

The landing of stores used to be connected with great trouble and difficulty in these Isles. The grief of the Missionaries was great, and not without cause, aforetime. But now the scene is altered; the people are willing to work for the cause of Christ, and to assist their Pastors. All is cheerfully and promptly done now, without fee or reward. Those heavy burdens are taken from the boat to the store by strong men, who bend under them, but do not complain. No doubt this change has proceeded from the Lord, and from the King.

That which hindered formerly is removed out of the way. The change is truly wonderful, and shows the Christianity of the Friendly Islands to be that of the New-Testament,—God's love producing ready and vigorous effort, and doing all without murmuring.

5th, Sunday.—At day-break the prayer-meeting in the large chapel began. This fine temple has been erected since I was here last, the old one having been swept away by one of those devastating hurricanes, so frequent in the inter-tropical regions. At nine o'clock I preached to a crowded house on justification by faith, Mr. Webb interpreting. The serious devotional tone of this host of worshippers would bear a comparison with any congregation I ever saw in England; and their singing, though not quite equal perhaps to that at home, was greatly improved since I was here. The beautiful harmony with which they went through the responses in the Morning Service was very affecting, in tones like the sound of many waters! The females take their parts, and the males theirs, in this triumph of spiritual worship, where *deep feeling* is awed by *Christian principle.* Both the singing and praying were performed by the *entire congregation.* This, no doubt, is *pure Christianity;* and whensoever this cordial, loving unanimity shall be lost, then the glory is departed.

The Nukualofa chapel stands on a small mount, from which the eye takes in one of the most lovely

views imaginable. The sea-shore is distant about two hundred yards; less than half a mile off the "John Wesley" rides at anchor in smooth water, within the reefs; the ocean is studded over with islands and islets of the most interesting appearance, covered with evergreen trees, some so distant that the tops only of the cocoa-nut trees rising above the horizon meet the eye; while the land-view exhibits a forest of grandeur. To the trees which grow naturally here, such as the bread-fruit, cocoa-nut, banana, and twenty more, spreading out their luxuriant foliage, and laden with fruit, the Missionaries have added the tamarind, orange, lime, and lemon trees. Coffee, cotton, and other shrubs, intermingled with thousands of pine-apples, adorn the enchanting scene which meets the beholder as he leaves the house of prayer.

The chapels are generally ornamented, and many of them very richly so, after the Tonga fashion; but there is not much progress made in the costume, or the dwelling-houses, since I first visited the Friendly Isles. The house of an ordinary person is a very poor affair, a mere roof standing on pillars in the midst of a grove; but many of the more advanced Christians have partitions in their houses, so that they can retire for secret prayer. Their clothes are the same as formerly: a piece of native cloth wrapped round their loins serves for all ordinary occasions; but our Teachers wear shirts, and the females often have a calico dress from the

neck to the waist; but, on high days, they ornament themselves in all the productions of their vine-groves, and that in a graceful manner. No doubt, they resemble the early inhabitants of our planet in this particular.

The great Chiefs, many of whom are Local Preachers, appear in public with clean shirts on, which are carried under the arm during the long warm journey on a Sunday morning; and it has so happened that this appendage of the Preacher has been omitted, through forgetfulness, to be put on before, and then it forms part of his first work after he has entered the pulpit, the whole congregation waiting! But such a thing would make little impression among these people, upon whom the extreme of civilization has not cast forth its magic shadows and sophistications; nor, on the other hand, has the refining and elevating power of the Gospel yet had full effect upon these "little children," the lambs of Christ's flock.

6th.—We attended the examination of Mr. Amos's Training School, which he conducted with skill and vigour, marching and counter-marching his pupils on the green, outside the school-room; and then taking them through the various branches which they have learnt in the school.

The ground, about twenty acres, which has nearly sustained this Institution during the past year, is laid out with good taste, and covered with yams and bananas; but the walks, which are at right

angles, wide and clean, are adorned on each side with rows of delicious pine-apples. The ground is fenced, and the Teachers' houses placed along in rows, straight, clean, and regular. The young men in the Institution mostly live here: they are trumpeters preparing to sound,—twenty-six in number, with fourteen wives, and twenty children. In the school the number of persons under instruction is 210; and the additional cost of all this to the Mission fund, during the last year, has been under £30. But more will be required for the future, though nothing very serious.

These youths were examined in reading, writing, spelling, figures, and the Catechism; in all which they quite astonished me. There is no lack of intellect, nor of application, in these persons, and their order would do credit to any school in any land; but when they repeated, by chanting, the Multiplication-Table and Catechism, all at once, every one keeping the most exact time, the same note was struck by two hundred tongues at the same instant, and the interest continued to rise, until the youths themselves became much excited; and, all present partaking of the enthusiasm, the interest flowed on till it reached its highest point, and swelled into a gust of rapture. The tears rolled freely down my face while I witnessed that most lovely scene, and I felt that such an exhibition would cast into the back-ground every lion in Europe.

Here is a fine garden for training our Tonga youth, and elevating them by education in secular, industrial, and religious knowledge. Most of the scholars are so poor that they attend school three days in a week, and the other three they work with vigour to procure food and clothing.

Those of them who possess a New Testament show great satisfaction; so much so, that when Jone Soaki, on Sunday last, was at public worship, and his house was burnt down in his absence, he came running to us, holding up his New Testament, and saying how thankful he was that the fire took place when the Book was out of the house. The house he could replace, he said, but not the Book. This was true enough; for, unto this day, a large portion of the population are without a copy of "the Book," arising partly from their want of education, and partly from the difficulty of getting books properly bound in the Friendly Isles. In future we shall meet this difficulty, by having them bound in New-Zealand.

I congratulate Mr. Amos on the state and prospects of the Schools: and the co-operation of his brethren has greatly assisted him in this great work, so auspiciously begun.

The Gospel has done its work in breaking down the pride of man, and leading him to the Saviour; and at this point the schools of instruction come in, and knowledge is made subservient to piety, and higher principles take hold of the youthful

mind, aided by Gospel truth, and growing up with the young people: a little leaven will leaven the whole lump.

Mr. Amos has succeeded beyond my expectations, and, by continuance in well-doing, will join with his brethren in giving Tonga a trained and greatly elevated population.

There are *infant* and *adult* schools in operation which I have not yet seen, but shall be sure to meet with in due time.

9th.—Passing over from Nukualofa to Habai, we anchored at Hafava, after a day of miserable sea-sickness and tossing. About two hundred praying people dwell on this small island, two of whom were married on board the "John Wesley" at dawn of day before we sailed.

10th.—We passed over to Lifuka; but the wind was contrary, and "the sea wrought." The brethren going to the District-Meeting were all sick. During the day we passed two small islands, which, at certain times, shake, tremble, and howl most awfully. They are within sight of Tufoa, the large volcanic island, and may have large caverns, which communicate with the sea; and the meeting of internal fire and external water may, perhaps, occasion the bellowing noise and tremulous motion, which frequently show the war of elements within. Both islands are of volcanic origin.

We came to Lifuka, and found the Mission families well and glad to see us; Mrs. Miller was

an exception, being ill of a fever. Poor Mr. Miller has had a year of affliction, both sickness and death having entered his family; but his God has graciously sustained him. This day I called on King George and his Queen, and I conveyed to him the message of Sir George Grey, the Governor-in-Chief of New-Zealand, and viewed the new house which he has erected for his own use. The King then very modestly asked permission to go with us to Vavau in the "John Wesley," which, of course, was readily granted. He looks well, and is certainly doing a great work in these islands, acting like a Christian Prince, and forwarding the great work of God now in progress through the length and breadth of the Friendly Islands. I was beyond measure surprised here at Habai, as well as at Tonga, to see the natives so readily taking the stores from the beach to the Mission-premises, without being at all urged thereto by any one. Aforetime they were sadly remiss in this matter, and most exorbitant in their demands for payment. All the information which I can obtain from the Missionaries on this subject is, "We have treated them kindly, and showed them the reasonableness of doing what they are able to assist their Teachers, who have brought them the word of life." The change is not only *marked*, but *delightful*.

This morning Buli Uvea called upon me, and stated, that Booi and himself were the Chiefs of Uvea; that his brother Booi had *lotued* with us, but

he had received Popery; in which he had remained many days, until the falsehood and deception of the Priests had opened his eyes, when he rejected them and their *lotu*, and fled to us; that multitudes of others were on the path which led to us in Uvea; that about fifteen hundred souls dwelt there, most of whom were ready to join our *lotu;* and he was come here to pray that a Missionary might at once return with him, *that his land might be saved.* We tell him that it is very difficult for us to do as he wishes, now that Mr. Thomas and Mr. Rabone have gone, and left us feeble; but we will assist him, by sending with him a couple of Native Teachers, and, if they report favourably, it will be with our fathers at home to say whether a Missionary can be sent to them when the "John Wesley" returns from her next voyage, which may possibly be to England. There is, I apprehend, no doubt whatever but the unequal conflict so long going on between the Popish and Protestant parties in Uvea is beginning very clearly to show that the Bible in the hands of our people there, who have as yet no Pastor, is nearly a match for wily priestcraft. I pray that God may open our way, by an increase of funds, to send a Missionary to Uvea, where they who worship with us have suffered so much, and so long continued firm. They are now about one hundred church members, earnestly looking for a Pastor. Uvea is known to navigators as Wallis Island.

Among the many novelties, which every where meet one in the new state of things in this semi-civilized society, one was told me to-day which may serve to illustrate manners here:—A shirt on the back of one of the Local Preachers being observed to be much shorter than usual, he was asked to account for this circumstance; to which his reply was, "My wife, who is a Leader, being destitute of a garment, I cut off the bottom of my shirt to make her a pinafore; hence you see my shirt is now rather short."

11th.—We sailed early to-day for Habai and Vavau, with the King on board, and many Chiefs and Teachers; among whom was Joeli, who was one of my establishment at Tonga, eight-and-twenty years ago, and was then about eight years of age. He is now a Local Preacher, and Governor of Habai; a man of a fine spirit, and of an excellent character.

12th, the Sabbath.—At Habai, at early dawn the prayer-meeting began, and at nine o'clock the public service in our very large chapel there; the place was full from end to end, and their attention to Mr. Webb's sermon was admirable. I addressed them afterwards, and they heard most devoutly, and as men of thought and piety.

14th.—We came to anchor at Vavau in thirty-five fathoms of water. This is too deep to be safe, beside the labour of getting up the anchor again.

15th.—We landed early, and found all the families pretty well, except Mrs. Turner, who, I was

happy to find, was not worse; at least she did not appear to be so.

Vavau looks very lovely after the late rains; and Messrs. Turner, Adams, and Davis gave us a most cordial welcome to the scene of their labours.

The luxuriant foliage and imposing landscapes of this group can hardly be surpassed outside of the Garden of Eden; but the heat is too great for me, and the mosquitoes have no mercy on the newly-arrived.

I miss the schools which every where cheered one three years ago; their singing and rehearsals, which used to enliven every place, have been allowed to die away!

It is a great mistake into which those fall who, not being able to approve of every thing which they see in the nurseries of education, are paralysed in their efforts, and give up education altogether. These people have been preached to, and are craned up to the full extent of their present circumstances: the next thing is to enlarge their platform, by educating the rising generation, that wisdom and knowledge may be the stability of our times. The Chairman of this District is much discouraged at what he finds here, as compared with what he left in Vavau three years ago. But while he cherishes his clear and proper views on educational operations, I shall hope well for Vavau under his pastoral supervision, and trust that, in future, no one will pull down what he builds up.

ı.—We began our Annual District-Meeting at
, with cheerfulness and solemnity. The state
churches passed under review, as well as the
›f the brethren.
:.—We completed our business, and have no
ng mind to contend with: all the affairs of the
ct, including those of translations and educa-
were harmoniously settled, and without any

Every Missionary has his portion of the
estament for translation allotted to him; and
ew Testament is to be revised and sent on to
:, that it may be in time to go home by the
ı Wesley," with a view to an edition of twenty
ınd copies being printed as early as pos-
by the British and Foreign Bible Society,
led that noble Society concur in this measure.
Kevern is requested to correct the press.

the subject of education, there was but one
›n in the meeting,—that it had been too long
:ted, and that now we must set about it with
r energy in every place.

: School at Tonga under the direction of Mr.
is doing so well, that we have presumed to
ɜt the Committee to send out two additional
ɔd Masters, one for Habai and one for Vavau.
the state of the Mission-Fund be such as to
of this very important addition to our labour-
this District! We must have schools in every
we need one hundred trained Native School-
rs selected from among the Local Preachers,

who should be at the head of our Schools throughout this District, thus elevating the rising race, with the Bible in their hands, far above the darkness and baseness of Heathenism, and the wicked intrigues of Popery. With a good supply of the Holy Scriptures, and the religious education of the youth of these Islands, we have little to fear from the great adversary of the truth, whether in the form of Paganism direct, or of "the man of sin," with all lying wonders, under the Christian name, but with a mouth speaking blasphemies, and trying to reconcile sin with safety. Surely this great work, now in such hopeful progress in the Friendly Islands, where full *one third* of the entire population are registered as members of our church, and where all the adults who have *lotued* attend public worship and have family prayer, will fully justify the call of my excellent brethren for Schoolmasters and Bibles! Nor will the Societies to whom the call is made, fail to respond with promptitude, unless the springs of charity shall have been dried up in the Christian church, by the clamorous voice of agitating men of malevolent spirits, who, having gone astray themselves, desire to lead others astray. How truly Satanic is this work of darkness! But it cannot stand! It must fall before the glowing love of Jesus Christ, who was lifted up, and will draw all men unto Him.

I could not but notice the full tide of harmony which manifested itself in our District-Meeting

There not only was no *distrust*, but there was a complete *confidence*, a brotherhood in the meeting, which, if I am not greatly mistaken, is full of hopeful promise as to future success. Thank God, our brethren are now eminently of one judgment and of one aim.

22d.—I went to the top of Talau, from which nearly the whole group of Vavau was to be seen. The views were all exquisite in the extreme. The many islands, distant and near; the beautiful undulatory landscape on the island on which we stood; the hills intersected by bays and creeks, long and short; the rich and varied foliage in all directions; the distant ocean, with its rolling billows on the coral reefs; and the dotting villages, here and there throughout the land, with "the house of prayer," and the total population bending beneath the shade of Jehovah's protecting care:—these formed an accumulation of loveliness and grandeur, which I do not hope to see repeated until, by God's mercy, I enter into Paradise.

23d.—We put to sea with a head-wind for Habai, with the King on board, the Teachers for the out-islands, the Institution youths, and all the brethren from the Meeting, where the King had met them, and fully conversed with us on the new laws which he intends to introduce into his dominions. They seemed to us well adapted to the circumstances of his people. As the day declined, the sea tossed about our gallant barque, and nearly all were sick.

The more I see of King George, the more I am convinced that his high reputation for wisdom, piety, and integrity has been well earned; and that, while he stands *first* in all these qualities, he is doing a great work in concert with the Missionaries, in spreading the truth, and elevating the people under his dominion. He is a fine person, about six feet four inches high, and well-proportioned, with a fine glow of comeliness, intelligence, and Christian benevolence; he is of few words, and prompt in all his actions.

29th.—We came to anchor in safety at Nukualofa, having had a rough and disagreeable voyage; every one of us was sea-sick. These *little* voyages, which occur so often among the islands, impose the heavy tax and sharp conflict of prostrated strength, agony of urging, and distressing head-ache. In my own case, the whirl and tossing motion of the vessel affects not only the stomach, but the brain. No wonder that few landsmen like repeated voyaging. To me it is a duty which I would gladly avoid, but cannot. The prospect of what is now before me, hangs upon my spirits like a night-mare. But, alas! what are *my little sufferings*, compared with those of the Redeemer, or with the glory which shall follow the good and faithful servant?

Many natives who sailed with us, and are never sick in their own canoes passing over the same ground, were prostrated on board the "John Wesley."

Our Missionary Meetings at Vavau and Habai were excellent; about ten persons addressing each Meeting, the one half Missionaries, and the other half Natives. The King took the chair in each case, and the large chapels were crowded inside and out.

The following are extracts from the speeches of several of our Native Teachers at our Missionary Meetings held at Vavau, Haapai, and Tonga:—

Joeli Mafileo spoke as follows:—"I am very, very glad, my friends, to meet you in such an assembly as this. This is not a worldly or Heathen assembly, such as we had in former times. We have met for God's work, and therefore my heart is dancing within me. My mind greatly rejoices in hearing of the good and great work which the churches in Britannia, and more especially our own, are carrying on throughout the world. And I hope, my friends, you are ready to help on the good cause this day to the utmost of your ability. I am very pained in my mind, at not knowing before I left Haapai that you were to have a Missionary Meeting here; because I cannot give a contribution, as I should have done had I known. I have not much wealth as to this world, but I am willing to give myself to God and to His church. Here am I. I am willing to work for God's cause. I do not know why the Missionaries hinder me. I am ready and willing to go any where to live and die in the work of God. And is it not right for us so to

do? Let us love our Missionaries, and do all we can to help and save our friends, who are still 'sitting in darkness and in the shadow of death.' Bring all the things you can as gifts to help the good work of Missions. Do not keep the best things in your houses to sell some other day to a ship of war, but bring them here to-day. Bring them here,—your best mats and shells and dresses. Divide a portion of your worldly goods for the Missions, and bring all with a willing mind. Think of the good you have received from the Missionaries and from God's word, and think of your friends still in darkness and sin. *Oua naa tau kai vale be kai bo* (a proverbial expression, meaning, 'Do not let us eat our good things foolishly or by stealth'). Let us share our bounties with those who have them not, and God will bless and prosper us. And this is the end of my words to you this day."

JONE LATU, who is now recommended to be received as an Assistant Missionary, spoke as follows:—"My friends, it is very right for us to thank God for all the good we enjoy. We have heard, from the paper read by Mr. Turner, of the great Mission-work going on in the different parts of the world. But whilst we are thankful for this, we ought also to remember that there are many Heathens in our own land and in various parts of the world,—many, very many, who have never yet heard the sound of the Gospel, nor seen its light. And why should we not love them? Is

it not right? In former times we also were dark, like them. Great was the evil among us. Great was our ignorance and sin. But light has sprung up to us here in this land. God has sent us His Missionaries and His word. But, O! how many souls are yet in the midnight of sin, and in the thickness of its darkness! And is it not right for us to try and help them out of the pit into which they have fallen, then lead them to Christ, and tell them the way to heaven? Have not the elders in England given of their money and their wealth, beside all their children, to bring us the Gospel, and to carry it to the ends of the earth? and shall we sit still and do nothing? Let us this day do what we can. We are a poor people, but we can do a little. Do not let us bring our offerings as a tax, or with a grudging mind; but willingly and freely, and then God will receive and bless it. Above all, we can pray. Never let us forget to remember the dark places of the earth when we pray to Jehovah; and then He will bless us, and the year of jubilee will soon dawn upon the ends of the earth."

Each meeting was held from nine in the morning till mid-day, when all retired to refresh. At two the bell was rung for the *katuanga*, or "offering of love" to the Society. One island sent forth its people in procession, all in full dress, singing a hymn, and bearing a gift: some a dollar, some a mat, or a few shells, clubs, spears, cocks and hens,

yams, oil, wooden pillows, and native cloth. Of this kind of offering we packed up and sent on board the brig eleven packages from Vavau, and thirteen from Haapai; the chief part of which consisted of various shells, some large and handsome, others small and curious, but all less or more valuable.

The natives like this kind of thing, and no one is impoverished by what he gives. It comes easily and is given cheerfully. *All* give: no one is exempted, from the King to the poorest man, and from the oldest person to the youngest child who is able to walk. The pomp with which they advanced along the grassy lawn, surrounded by the beautiful evergreen tropical shrubs, and lofty wide-spreading trees, all adorned with new robes, and replete with cocoa-nut oil, headed by their Chiefs, and accompanied by their native Teachers with white shirts and a Book exhibited, with the gift,—is one of those imposing sights which cannot be viewed without emotion, and no words are strong enough to paint the lovely scene.

The multitudes who have laid down their *mea ofa* (or "thank-offering") on the sward in front of the house of prayer, retire a little, and take their seats in the greatest order and silence; where they sit, beholding troop after troop advance, until all have come forth, and each individual, man, woman, and child, has deliberately and in public, under the full gaze of Pastor and people, offered his gift. Nor is

the eye of the Master closed to such a scene as this: for "He loveth the cheerful giver."

"They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The Kings of Tarshish and of the isles shall bring presents: the Kings of Sheba and Seba shall offer gifts. Yea, all Kings shall fall down before Him." "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

One small and dark spot in the distance had the effect of a shaded back-ground to this picture: three Englishmen, or Americans, stood outside,—men of the baser sort, who estimate the Missionary as one who stands in their way. Men without character, living in society leavened with Christian morals, are happily doomed to be men without influence or consideration of any kind. But still their day is coming; and what will they say, when, side by side with these believing Gentiles, they shall stand before the judgment-seat of Christ and hear Him say?—"Behold, ye despisers, and wonder, and perish: for I work a work in your day, which ye shall in no wise believe, though a man declare it unto you!"

NUKUALOFA.—As Mr. Amos and I were walking by the sea-side early this morning, one of these men came up to us and desired to be married forthwith to a native woman, with whom, it appeared, he had been living for some years, and had several children. Upon inquiry, we found that he had been residing

at the Bea, a *colo* partly Popish and partly Heathen,—if there be any difference between the two things. *There* men live as they list, and no one interferes: but now this man has come to Maofanga to live, which is a Christian *colo,* and not far from Nukualofa. One of the laws over all King George's sovereignty is, that persons are not allowed to live together in a state of adultery: hence this white Heathen has complied with Christ's law, because the Magistrates *require* him to do so. What reason can be given why every land claiming the name of *Christian* should not do the same?

I am urged to allow one or more of these islanders to proceed to England in our vessel; but I am afraid and ashamed to let them see the land dignified with the *Christian* name. We have a national church, and churches many; but where are our national morals and piety? Alas! alas! Here we have a King who rules in love, and makes laws against overt sin; "in whose presence a vile person is contemned." What God has declared to be wrong, he causes to be refrained from, or punished when done; but *religion,* in all its operations, he leaves, where his God leaves it, between God and the conscience: but as the wicked shall do wickedly, so the Magistrate is a terror to evil-doers. Is not any other establishment of religion both unnecessary and unscriptural? God has dominion over the conscience: the Magistrate rules over men's conduct. For the sin of adultery, God will judge the

sinner hereafter, if he repent not; but, for the immoral example which adultery furnishes, the Christian Magistrate will punish the adulterer in the present life, and thus drive evil away.

The French Priests who are here have allowed the Tui Tonga all his wives, and other Heathen practices; and yet have offered to baptize him and many others, and, by so doing, make them, as they say, real Christians, and not mere heretics, as our people are. When any contention takes place between the Papists and others, they threaten a French man-of-war, which shall compel submission to their will. This course has had its effect in some cases, but, generally, it tells against Popery; for the natives see clearly, that there is really no difference between such a religion and their old Heathenism. As a system of fraud and falsehood, it gains a little at first: but when its real character is evolved, it shrinks back from the keen rebukes of a Bible-reading people. Popery in these islands has come too late: the *truth* was here before it; and now it merely exists, but does not thrive and grow. The Missionaries at Tahiti say, that Popery there has its first convert yet to make from among the members of their churches. May we not gather strength from hence, and hope that the circulation of the sacred volume, now so earnestly in progress by means of the British and Foreign Bible Society, and other Societies, will ultimately dry up the resources of the "man of sin," and be at the

same time a wall of defence around the people of God?

These people say, almost with one voice, that our Missionaries come with a Book in their hand, saying,—"Here is our religion; all we believe and teach is here." "We read and see for ourselves, and know that this is true; but the Pope's men come and dole out one thing now, and another then, and so they go on, telling us, all the time, 'This is *all*, we have nothing more to add;' and yet they add *confession*, and we know not what: it is lies, and we believe them not." When our Missionaries come and go away, and another comes, it makes no difference: they all speak the same thing, the very same as the Book contains. How can the "cunningly devised fables," the mess of priestcraft, served up by the deluded and deluding emissaries of Rome, stand before the mighty force of facts like these, which every day, and every where, pass under the unsophisticated observation of the native mind?

30th.—In conversation to-day with several persons, I was surprised to find how quickly they spring up and pass away. Several of those whom I knew by name twenty-eight years ago, when they were mere children, now rank among the *madua*, or "old people," yet cannot be more than thirty-seven or thirty-eight years old. We can clearly ascertain that the females are women at about thirteen, and grow old women before thirty. Their

food is very simple, and mostly vegetable; but in size they far outstrip Europeans, so also, as they think, in personal attractions and beauty. But, alas! they quickly pass away and are gone. Diseases are very common among them, especially cutaneous complaints. War has ceased, for the present; but I do not learn that, so far, the population has much increased, although food for ten times their present number might easily be raised by a small amount of industry. The Tongans are, however, to some extent, an idle people; and how should it be otherwise? No man will labour hard, in a hot climate, without a motive. They get their few and simple wants supplied with little effort, and then lay themselves down on their mats. Two new wants are now creeping in among them, namely, books and clothes: to obtain these, they will have to put forth their energies and make cocoa-nut oil, which they can, if they please, produce to a very large amount. This they will do at no distant period; and then new wants will spring up, and with them new enterprise, until the idle, basking children of wild nature shall take their place beside the civilized nations of the earth. Their *morals* are already elevated by Christianity, and their habits and manners will as certainly rise; but these are of slow growth among an isolated people of barbarous origin.

June 1st. Saturday evening.—We walked through this *colo*, but found very few persons, old or young.

They had gone to their plantations for food, leaving only a few at home to sweep the premises. This is truly a preparation-day, and things show that the Sabbath is at hand. Every one who is *lotu* seems to reverence the Lord's day; and, less or more, the day is kept holy by the whole *lotu* people. Now, why should not this be the case in old England, by high and low, great and small, throughout the land? And so it will be, when the same Gospel is as generally received there as here, and in the same spirit of love and obedience. While I am writing these lines, I hear many families about me engaged in worship,—singing a hymn, reading, and prayer. There is not a family in this land, (save a very few Papists and Heathens,) in which family prayer is not uniformly observed morning and evening, as it is now being performed in my hearing.

2d, the Sabbath.—At day-break the bell rang; and, family-worship having been concluded, the public Prayer-Meeting commenced. The hosts of the Lord were there, and not merely a *few* scattered over a large house, but the large chapel was nearly filled with worshippers, who evidently entered into the spirit of Divine worship. Many prayed earnestly; and the singing was really good and devotional. At eight o'clock the Sunday-school began in the large chapel; the attendance of Teachers and young folks was pretty fair, but not up to my expectations. After a short hymn, the Lord's Prayer was chanted, the Teacher repeating sentence

by sentence, and then the same was chanted by all present. This ended, the School was divided up into classes, without any noise or delay; the books were given out by the respective Teachers, and all were fully engaged in their learning. When this was finished, the whole School was drawn up in order before the pulpit; and the Head Teacher, the son of a King, catechized the whole of those who were present, both Teachers and children, out of the fourth section of the Second Catechism, they repeating the answers in a chant, with an accuracy and regularity which can never be surpassed.

At nine o'clock the chapel was full, and Mr. Amos preached, and then baptized five children. The whole of these services were conducted with order and regularity, and, I may add, with an intelligent piety which would delight our friends at home, and do no discredit to any Christian church in Great Britain.

In looking over the congregation this morning, I was pressed with the question which often occurs, namely, "Where did this people spring from?" The general expression of their countenance and their dress are Asiatic; so is their language, most unequivocally. Some of their customs seem to be Jewish, such as circumcision, the feast of first-fruits, and cities of refuge; which show, that, from whatever part of the eastern family they spring, Jewish rites are strongly impressed upon their national character. There are in some places curly-haired

and Negro-featured natives in these seas; but they are not the most numerous race, though their number is by no means inconsiderable.

If one might indulge in conjecture, and add to the many which have been hazarded before, might it not be possible that the Ten Tribes, who broke off in the days of Rehoboam, and went towards the East, carrying with them some of their neighbours, the sons of Ham, from Africa, and proceeding *vid* Hindostan, might reach the Malayan Sea, and thus people the Pacific Ocean? The Malay language and the language of these seas have a relation to each other, which this conjecture will perfectly reconcile, as it will also account for the Negro of these isles. These people are Oriental, as most men think, but they seem to have descended from different branches of Noah's family; and the difficulty of accounting for the Negro race mixed up with the Asiatic, and Jewish rites with Pagan customs, has been the puzzle in this inquiry. All are here reconciled. Of course, the history of the islands and of their inhabitants is lost in a remote antiquity; but, so far as facts and circumstances throw their light upon this matter, it appears to me almost necessary to *suppose* something like the theory I have ventured to propound, in order to meet all the facts of the case, none of which shall be improbable, much less self-contradictory.

Here the people are, however; and here the devil reigned till the Gospel came, and another

kingdom was set up; and of this "kingdom there shall be no end; for He shall reign for ever and ever."

3d.—I went up in a boat from Nukualofa to Mua, the place where I lived twenty-eight years ago, when we were acting as pioneers, and attempting to gain a footing among these warlike savages. Tungi, who was a child of about two years old at that time, is now the Chief of this neighbourhood, and has just yielded to the power of the Gospel, after a life of more than ordinary sinfulness. With him God has been long-suffering indeed, and has visited him clearly, repeatedly, and powerfully, by dreams and by visions of the night, until at last he has cast away his sins and his idols together, (I bear his idols away with me to another land,) and now he is zealous for the Lord Jesus Christ. With him there have *lotued* about one hundred and sixty of his people; and others are daily coming from all parts of Ahagi. On the day of this *lotu* there was a solemn assembly of Missionaries and praying people from all parts of Tonga; and public worship was held in the morning and other parts of the day. The place was crowded; and when Tungi entered the chapel, and fell on his knees with his people, the sobs and cries of the congregation were irrepressible. Some were called upon to pray; but no one could speak for some time, till the gust of overflowing feeling had subsided; and *then* they broke out as the sun when he ariseth. Papists and Heathen

were there; but they were overawed by the majesty of the Divine Presence, and "compelled to acknowledge that God was in them of a truth."

4th.—We spent six hours to-day in hearing the rehearsal of fourteen schools, already acquainted with portions of Scripture and our Catechism, which they repeated with surprising accuracy and at great length. They advanced towards the chapel, (which stands on the very site where I lived at first,) and retired from it, in procession, singing a hymn, all in full dress, and well oiled. The surrounding foliage, and the smell of their flowers with which they were ornamented, added grandeur and fragrance to the deeply-interesting scene. Messrs. West and Amos had come with me; and greatly were our spirits refreshed to witness the progress of the Gospel at Mua, under the vigilant pastoral care of Mr. Daniel, whose wife is as fully employed in carrying on the work as himself. The day closed with devotional exercises, in which we all took part; a *mea ofa* (or "thank-offering") of shells, clubs, gods, &c., was laid at our feet by both old and young. In looking over the assembled multitude, it was affecting to observe the scars in their flesh with burnings, and many a stump instead of a finger, which had been cut off and offered to Satan in the days of his dominion over them. The night was spent in singing joyfully by these new converts, with the sound of the *lali*, or native "drum." Mua is now chiefly *lotu;* and all Ahagi is on the move towards

the light of the glorious Gospel, and the worship of the Lamb of God, the Redeemer of the world. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands." (Isai. xlii. 9—12.)

5th.—In my walks about Mua to-day, viewing the old scenes, the trees, and *abe*, I here and there fell in with a face which I had seen before, but greatly marked with age. One was Malabo, the *matabuli* of Fatu. I asked him if he was *lotu*. He answered, "My prayers are offered up to the Son of God." I met with Afa, an old *towlaegi*, or "Priest," whom I formerly knew; who told me that his Light was come, that his system of lies had been abandoned at the time when Tungi *lotued*, and his mind was now going after Christ his Lord. One old Chief had not prayed yet, because he did not like to part with so many wives. Another was a thief, and got much in that line, which it was hard to give up. A third was still a sinner of the Gentiles; but he made a great merit of having given

up to Jesus all his sons and all his daughters, who were *lotu,* and *would not* be Heathens any longer.

There is a difference between the older Christian *colo,* and this which has recently turned to God. The town of Nukualofa is much more clean than this; but, in other respects, the houses, the fences, the plantations, the implements, the furniture, and the clothing are pretty much the same, and will, doubtless, so remain until an educated generation shall arise, who shall renew the face of these isles.

Among the articles given to help our Missions were several *gods,* which have not been viewed by any mortal eye for several generations. Most of them were whales' teeth, or parts thereof. One of them has hung up for ages in their god-house, to allow a place for the spirit to perch upon when he happens to visit it. Another was an ivory necklace, wrapped up in native cloth, stuck full of small red feathers. But all were filthy and vile, senseless and useless. Some of the Heathen came to see me, who once ranked, they said, among the gods; and they wished to see this extraordinary being. I went to my god-basket, and, taking up some of their idols, said, "These are the things you *worshipped;* but me your fathers threatened to kill. Our God has at last triumphed over your ignorance and superstition, and here are your gods in my basket. Would you like to see them?" said I, advancing quickly towards them: but they fled with precipitancy, and then looked back, confounded and ashamed.

Almost every one of those who has not yet bowed the knee to Jesus is free to acknowledge that his gods are lying vanities, and that with us is the true religion; but *then* there is this parting with "the sin which so easily besets them!" This may be called their transition-state, which would not be of long duration had not Popery stepped in; and, even now, the masses of the people are most cordially with us, even where the dregs of Heathenism and Popery linger out their doomed existence.

This is the last struggle with the powers of darkness; and so rapid are the strides of the Gospel, that the issue can be neither distant nor doubtful. O happy Tonga! thy God reigneth! "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

It is not unworthy of notice that, on the day that Tungi *lotued,* all the gods that could be found were secured, and are now placed in a Tonga basket, and handed over to me. Of these gods the first in rank and power is Feaki, the fountain-head of all the minor gods. This is a large *whale's tooth,* which has not fallen under the gaze of mortal men from time immemorial. To this idol, or medium of worship, the *inachee* ("the offering of their first-fruits") was presented: and to Feaki was offered, thirteen years ago, the *last child* that was sacrificed

in Tonga, at the death of Fatu, Tungi's father. Another Sacrifice is now declared; and they who were "far off are made nigh *by the blood of Christ.*" Fatu's people were trying their old method; but he was praying to Jehovah, and in his death there was hope.

The next god in order is Finau-tau-iku, the god who looks after the Chiefs, and is their shade at their right hand. To this piece of cloth, interwoven with small red feathers, were also offered human sacrifices. He was an incarnation of the daughter of Tuihatakalaua, and a city of refuge from the power of Tuikanokubolu. Exceedingly much blood has flowed to this shrine; and the blood was the blood of men offered in sacrifice. His priests were men who said they were inspired, and before whom the deluded people bowed with awe and trembling; for their life was in his hands. If he said his anger was kindled against a man, or a family, or a city, the club was his instant avenger; and death devoured whom he denounced. So has it been from ancient times in these "dark places of the earth, full of the habitations of cruelty." But God has prepared His way in the Islands, as King George said to me and to my brethren not long since, when we were conversing on this subject. The late wars were seasonable; for the Chiefs and people were bent upon mischief; and, had the Gospel come before these wars, in which so many strong men fell, would one Missionary only have

sufficed as a victim to their love of blood? Surely many must have fallen. In these wars George was the GOLIATH in point of stature and strength, and the DAVID of his people in point of courage and prudence. He was, indeed, a man of war from his youth; and he shed very much blood.

The next idol in my basket is called Fakatoumafi. This, also, is an incarnation of the mighty Chief, Halaigaluafi, daughter of Tuihatakalaua. This idol is in the form of a large necklace made of whales' teeth. About the same powers and propensities are claimed for him as for the others. His love of the blood of men shows his connexion with the old Murderer.

There are several others of these *fahe gehe*, "gods," (or "devils," as they now call them,) in my possession; but a minute description of them would be tedious, and without any material difference from those already portrayed.

Tangaloa and Maui are never represented or approached by a shrine or idol of any kind, so far as I am able to ascertain. The Supreme Being is not altogether a "lost idea" among these people; but the *way* to Him they knew not, till Christ, "the way, the truth, and the life," was made known to them by their Missionaries, who now see the fruit of their labour, and the fall of the gods of the Heathen.

Well might the Apostle say that "an idol is nothing in the world." But, vanity and lies as they are known to be by those who have the Bible, and

obey its holy precepts; yet the soul of man, without a better hope to cling to, hangs by these idols with the tenacity of an immortal spirit hanging over an abyss unknown, flushed with alternate hope and fear, and in terror of the wrath to come, which is felt to be the reward of conscious guilt. To such a person, leaping in the dark, an idol is a *straw*, laid hold upon by a sinking man. But the infinite mercy of God prepares the vilest of men, by His judgments or His grace, for the light of the Gospel and the day of salvation. "For by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many. And I will set a *sign* among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

There is also in my possession, among the Heathen relics from Mua, a club belonging to a long line of Priests; and its name is *hallah*, or "path." When the Chiefs came to inquire of the Priest, this sacred club was taken down; the Priest was inspired, and delivered his message, which might be in anger, or otherwise, as the case might be; then the club smote the beam, and away went the *fahe gehe*, mounting aloft, or plunging into the deep, as they saw fit. This club, then, is a sacred *fahe gehe*, or "god," of Tonga. Several others are

safely lodged with me, which need no description; for all their qualities are the same as those already mentioned, with mere circumstantial variations. "And the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And in that day there shall be a Root of Jesse, which shall stand for an Ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day."

All the Friendly Islands are now Christian and in communion with us, except a few Heathens mixed with a few Papists at Mua and Bea. Homa, also, is for the most part Heathen still, and a few neighbouring places; but their strength is departed from them, they are not at all respected, and neither loved nor feared by any. Popery is so much like Heathenism, in this place, that it is not necessary to distinguish the one from the other. I am told that the Tui Tonga and the Priests stipulated that, in adopting the *lotu*, he was to retain his women, dances, fishing on the Sabbath, and such-like things, which are accordingly practised by the Tui Tonga to

this hour. This weak-minded Chief and some others *lotu* in the Popish faith rather on political grounds than from any love they have to Popery. They dislike the present Sovereign of the land, and show that Popery and sedition are the same.

7th. NUKUALOFA.—I met with Stephen Jiale, one of our Local Preachers, who was formerly our Teacher at Niua-foou; and, while there, was conducting the watch-night service on New-Year's Eve. When the midnight hour had arrived and long passed away, according to the position of the moon and stars, Stephen looked at his watch, no doubt with an air of satisfaction, and said that the hand did not yet point to twelve: but the people were sure it was past midnight, and got round Stephen to see this lying watch. Upon inspection, an altercation took place between Stephen and them; they declared that the watch was *dead*, while he maintained that it was *alive*, that is, still going. At last it was agreed to carry on a little longer, when the opening day decided that it was past midnight.

Poor Stephen was one day conducting service at Niua-foou, when a few Americans, from a whaler, were present. Having finished his address to the natives, he said, "Shall we not break a little food among these strangers?" and then proceeded to address them in *English!* On he went, gabbling, "*Sabarasa, sabarasee.*" The natives, perceiving the trick, know him and his family by the name of *Sabarasa* to this hour: nor is there a person,

old or young, in the Friendly Isles, but is quite familiar with *Sabarasa*. The recoil of this attempt to *show off* will effectually check all future adventures of this kind.

9th, Sunday.—A whole day of set rain, with high, cold wind. Nevertheless our congregations were good. The large chapel was nearly full, while I preached to them on "the great white throne," &c. The people listened with solemn reverence, and devout feeling. I was surprised to find that a day so cold and wet did not more seriously diminish the assemblies, especially as cold days are severely felt by the natives, and a little wet spoils their dresses. But a little loss and inconvenience are not sufficient to keep earnest people away from God's house on the Lord's day. Alas! when will this be the case in England, and in the Colonies? What a fine example of punctuality and perseverance in religious worship are these simple South-Sea Islanders, to professors in other lands, who are so much more elevated in the scale of civilization! Is there then an extreme point in civilization, which is unfriendly to vital godliness? Is France godless because it is polite, and thoughtless because it is gay? Does the house for plays disqualify for serious attendance at the house of prayer? Alas! who does not know, that to be *happy* a man must be *solemn;* and that the difference is small between mirth and madness? "I said of laughter, It is mad; and of mirth, What doeth it?" These

people are sprightly, but, at the same time, they are religious; not merely in word, but in heart and life. And one part of their cheerful conduct does not contradict and refute another. They constitute one uniform, consistent character; happy, cheerful, and religious men.

10th. HIHIFO.—In our passage down this morning, Mr. Daniel and myself passed over several miles of coral beds. Some were two feet under water, others more, and many places quite dry. The coral was of almost all colours and forms: some purple, green, ash-colour; some white, red, and blue: some large pieces in the form of a forest-oak, others in the form of a creeping shrub. There was also the brain and the boat coral. Mr. Williams was of opinion, that coral was not wholly the work of an insect; but his views are not, as yet, fully confirmed by observation or experiment. There are, doubtless, around these islands many thousands of acres of coral, of almost every kind and quality: but, excepting its appropriation to purposes of mere fancy ornament, little use has hitherto been made of this beautiful production of the All-wise Creator. When Mr. and Mrs. West, with myself, and some natives, were selecting such portions from the *Ligu* here as we might deem most inviting, the brown children of the isles laughed heartily at our picking up *stones*, as they said, and bearing them away. Indeed one of Mrs. West's domestic girls, Maria, measuring five feet eleven inches high, who was sent out into

deep water to make her selection there, after a fit of laughter at our expense, stretched out her arms and swam off into the deep, basking in the very ocean, in which the large porpoises were at the same moment performing their gambols. At her leisure she swam back to the shore unencumbered with coral. It may serve to show the *grade* which these people hold among Adam's children, to observe that, with very few and rare exceptions, they seem not to have the least idea of the loveliness of their trees, shrubs, and flowers. Entomology and geology have no charms for them. Admiration, in their case, has nothing in nature on which to fix its beaming eye. But the grace of God in Christ Jesus will, we may be assured, lay a broad platform of pleasures; and even these basking, bounding sons of nature will open their eyes and see that the God of grace is the God of nature also, and that "His hand hath made all these things," and that "He hath so done His marvellous works that they ought to be had in remembrance of all them that fear Him. For the works of God are great, sought out by all them that have pleasure therein."

11th.—The Schools were mustered at Hihifo, after our morning Missionary Meeting, when our chapel was crowded inside, and the green outside covered with listening people. The majestic trees of banian grandeur that cover the *malai*, and shaded the Schools, as they advanced with a song and took their seats, gave an air of dignity and solemnity to

the scene, where thousands were assembled to exhibit what they had learned of numerals and of Scripture truth. Things so varied in interest, and imposing in their effect, may well set at nought the powers of description, and leave the mind under the storm of feeling which it is impossible to repress. There was not time to hear their rehearsal of the Catechism; but all were pleased, and even delighted. Tungi was there from Mua: there was Tuivakano from Nugu-nugu, and Jephthah Ata, the Chief of this place, with most of the Chiefs, and young and old people, from all parts of the western end of the island. I saw nothing to find fault with, but much to admire and be grateful for, in these regions. Mr. West has a field here for all his energies, and his prospect is full of rich promise.

In the evening they contributed their thank-offering to the Missionary Society; shells, corals, clubs, cloth, and mats; worth perhaps, when sold in London, about thirty pounds.

13th.—I sent for Tata, at Homa, nine miles off, who was sent with Futukava, as hostage for my safety when I came first to Tonga. Tata was then and is now a Priest after the fashion of the Heathen. After I had preached to him a long and earnest discourse, he said, "All is true, and I am in my heart a *lotu* man: my difficulty in avowing my belief is, first, the state of my family, who are very wicked, especially my children; and my Chief Vaea is in the dark: but when my way is open, which it

soon will be, I shall *lotu*, if not at Homa, yet at Hihifo or Nukualofa." He said his heart was often praying, and he would confess Christ not long hence. He spoke of his admiration of what he saw in New South Wales, when he was there in our vessel twenty-eight years ago, and how often he had spoken of the Christian people with respect and commendation. Homa, where he lives, is the stronghold of Heathenism in this land, but its Priest does not believe in its truth. A short time, and we may hope to see the utter overthrow of this system of sin and ignorance in the Friendly Islands. Tata was exceedingly kind and respectful to me. Obeying my message to him, he had walked a long journey, and brought me his present of fowls and yams; and spoke of his deep concern about his soul, and his only hope in the true God. When we asked a blessing, he reverently bowed his head and said "Amen;" so that we may number Tata now among the hopeful seekers of salvation in this land. Ata came in while Tata was yet present, and learnt from Mr. West the import of our interview; and Mr. West says the subject will be the talk and wonder of all Tonga in a day or two.

Tata told us, moreover, that the people of Homa were every now and then breaking away from their Chief, and going where the Gospel was preached, that they might become *lotu* persons. I reminded him of the men whom we had formerly known, but who were now dead, having died in the faith, rejoic-

ing in hope of living with the Lord Jesus Christ for ever and ever; to which he responded, "It is true, it is good."

Thank God for Tata, who is a man of good understanding, and, I hope, honestly seeking the salvation of his soul. When he fully yields to the Holy Spirit, no doubt many will *lotu* with him.

When Mr. West and I were walking out in the evening, we soon found that Tata's visit to me was in every body's mouth. A Heathen Priest doing homage to the servants of God, was no ordinary thing; and his passing through the city was a strange event, until his errand was known to our people. He bears the marks of old age; but did not know how long it was since he had gone to Sydney as my hostage, but seemed delighted when I told him. We parted affectionately, I exhorting, and he promising to do as I wished him. The day of the Lord shall declare the result.

15th. NUKUALOFA.—In our way from Hihifo to this place to-day, Mr. West and I passed the island of Toketoke, where poor Mrs. Cross was drowned. Her husband and herself were cast ashore on the reef of this little islet, the large canoe having gone to pieces; the sea was then running high. Mr. Cross was holding up his wife, and making his way to the shore; each successive wave, however, made its way over Mrs. Cross, until at last he perceived his wife's head begin to drop down, speech was gone,

and presently life was extinct. The sea washed her away, and he made the shore alone. This was indeed a bitter cup. In those days we had not a Missionary vessel to bear the servants of God from island to island in the "great South Sea."

While we were at dinner at Mr. Turner's, an earthquake shook the room, and all the articles on the table were in motion; a bamboo over our head, resting on the cocoa-nut beams of the house, waved to and fro, and under our feet there was an oscillatory motion, but not a violent one. Another motion is often felt, like a pulse, or a powerful knocking upwards from beneath the floor. Sometimes persons turn sick, the furniture is thrown down, bottles and earthenware are broken: this makes sad work in the medicine room. Hence it is necessary to place one's stores, &c., on shore pretty much in the same manner as on board ship.

The houses in the Friendly Isles are built on posts, reeded and thatched, in native fashion; but the Missionary adds less or more of European taste and improvement;—glass windows, doors, and floors of wood, in some cases; and here and there a room is ceiled with native cloth, as Mr. Webb's and Mr. West's best rooms are ornamented. These houses cost just nothing to the Mission Fund, as they are built by the natives, and for the most part improved by the Missionaries themselves. They are certainly not very durable; but no European house, built of brick or stone, would stand long

against the earthquakes on the one hand, and the hurricanes on the other.

The furniture of the Mission Houses is far enough from being rich, costly, or abundant. We often see the remains of half-a-dozen chairs, some minus a leg, and others without a back. The earthenware made at home, is broken abroad, and there is no market near, so the supply is cut off; and a cocoa-nut shell supplies the place of a basin, and a covered box that of a toilet table. Our Missionaries' wives know the way to turn the best side towards London.

Their fare is not English, but for some tastes and habits it is sufficient. They have pork, fowls, and fish, and sometimes eggs. Yams and bread-fruit supply the place of our various vegetables. Beef, mutton, hams, and butter, they have not; and their water is rained from the clouds: so that occasionally they are in danger of falling short. There are several kinds of fruit; but the young natives are sure to come in for the best share thereof. Preserves are kept with great difficulty, after they are once opened. I may add, that the native cooking is often of a most inferior kind.

The dress of the Missionaries is of the plainest sort. A straw hat, a calico coat and trowsers, made by his wife, (in some cases,) under-linen, socks, and slippers, comprise his apparel on week-days, and a thin black coat and shoes on the Lord's day. The ladies also and their children dress as a tropical climate compels them; but the old hands,

I observe, put on thick clothes, especially towards evening. This, however, is generally of a coarse and antiquated character. Clothes will not last long where the intense heat causes them to be often saturated with perspiration. The form and cut may be generally dated from the period when the party left England.

The King being expected here from Habai, and having sent word that he shall expect Nukualofa to look clean and dignified, all hands are now fully employed in reeding fences, repairing their *abe*, and clearing away grass and rubbish from their roads. All is stir and preparation, as at Midsummer-eve at home. The coming of the King, and of such a King, (one who lives before his times, and is wiser than the wise men of his day, who dwell in these Isles,) is quite an event among this people; and, beside this, the King is coming to preside at our Missionary Meeting, to consult his Chiefs about some new laws, and to honour the marriage of a chief lady of Mua, the daughter of Eliza Ann. Her name is Adelaide. The young Chief's name is William Kalanivalu; he is coming from Habai with the King. This is a state match; for the parties have not seen each other since they have grown up to maturity. There was another such wedding when I was here three years ago: I then saw their state union, and I now behold their separation, one party living a hundred and eighty miles from the other. Such things occur at home,

and are followed by the same miseries. How can it be otherwise, when the marriage is made merely to promote caste? a thing which ought to be destroyed. Eliza Ann is the daughter of the late Fatu, with whom I lived. She was a little girl in my day; but now she is a staid woman, a great Chief, and the Leader of a class. To her the *lotu* of her brother Tungi and his people is a matter of great delight and thanksgiving to the God of all grace. She is a widow, with several children, of whom Adelaide is the eldest.

16th, Sabbath.—At dawn of day the bell rang, and the meeting for prayer began. Many were there. But, previously, the city resounded with the family singing and prayer from house to house, till every house had hung out its banner, and raised its hymn of praise to the Lord of the Sabbath. This is publicly confessing Christ. When will England do the same, from Prince to Peer, and from the navy to the army, and from the rich to the poor, and from end to end of the land? England will do this when it becomes Christian indeed, and in earnest! Meantime, what an awful responsibility must rest on parents and Magistrates, and on all Ministers of religion, who have influence and do not use it for the honour of Christ, and the maintenance of true religion! How can any family lay claim to the sacred character of *Christian*, without a regular performance of Christian worship in the family? And if Christianity be there, where

s the difficulty of observing family worship? There is none, there can be none, except where religion itself is a mere name, without a reality! It is a sad state of society when the mass of the people become ashamed to pray in their own houses together, and in their closets alone. That society must become less or more corrupt, and will sooner or later sin away God's mercies, till ICHABOD be written thereon, and "the glory is departed;" for certain I am, that, as "righteousness *exalteth* a nation," so will sin *hurl* it down. The Lord in His mercy increase the praying Abrahams in my native land! where, I fear, *no family prayer* is the *rule*, and a *prayiny family* is the *rare exception!* In this matter the Friendly Isles are far in advance of favoured England.

At nine o'clock the large congregation assembled, and Mr. Amos conducted the service with spirit and ability; and the people lent a willing ear.

At three they came together again: and at six in the evening I preached to the Mission families in English, "and the power of God was present to heal." The natives held a Prayer-Meeting as usual in the chapel, and concluded the day with family prayer.

17th.—At early dawn on Monday morning, they meet their classes; and this seems to have become a general practice throughout the Islands. Think of about six thousand people meeting in class at

the same hour! I know of no inconvenience connected herewith, except that it interferes with the breakfast hour at the Mission Houses.

Of each wife, as well as of the Missionary, may it be said, "She riseth while it is yet dark;" and the first meal ends about seven in the morning, the second about twelve, or a little before, and the third between four and five. This is the case in all ordinary times; but when the Mission-vessel is in, rules are laid aside, and random work, in a few instances, is almost unavoidable. Perhaps it may be just as well, now and then, to break the monotony of an island life. This habit of early rising is quite necessary here, as the natives rise early, and the engagements of the day would quite astonish our friends at home; not only those of the men, but those of the ladies as well. The medical department is often very heavy, and this in many cases falls on the wife. Then comes the barter with the long-winded natives, who will, if you permit them, hold you by the button for hour after hour, debating about the value of an article to cost a penny's worth of something: then comes the Local Preacher about his Sunday's work, and what he met with at an out-island: the fencing comes next: then the purchase of "the Book." I pass down the pathway to the sea, and meet one with a pig, another with yams, a third with oil, a fourth with cocoa-nuts, &c. I ask them, "Where are you going?" Their cheerful reply is, "To buy

'the Book.'" Nothing is so much in request here as the New Testament. Your store may be full of calico and axes; but in the estimation of these natives "the Book," as they uniformly call it, bears away the prize.

The Missionary has his village-preaching, his translations: disputes are to be settled, errors corrected, and discipline enforced. The swine eat through the fences, and they get abroad, after they have been paid for; the goats are in all sorts of mischief ever and anon; the turkeys and fowls fly over into the garden; the native girl is told to dry the cloth for the nurse, and she puts it into the boiling tea-kettle, just ready for tea,—the broken order having been mistaken, the language being, as yet, but imperfectly acquired.

Such, and ten times more, are the calls upon attention and patience in this land; and if, by any sudden assault, you lose your temper, you are sure to get laughed at into the bargain.

Some *new laws* are desired by the King; but the Chiefs hang as a drag upon his wheels. The present system is this:—The King, as supreme, not only rules all the people, but owns all the land in the Tonga Isles; the Chiefs hold under him, and the people under the Chiefs. When the King wants a thing, he sends to the Chief to send it to him. When the Chief desires a thing, he sends for it, and the owner gives it up. Hence no man can say that any thing he may possess is his own.

This state of things most effectually cuts up by the roots all energy and exertion, and each man tries how little he can do; for he says to himself, "Why should I work hard, and another person eat the fruit of my labour?" The Chiefs seldom work, but they sometimes command, and often beg: they are the first beggars in the land. The Missionaries see this evil, and the King sees it, with here and there a Chief. They propose a tax for the King, and another for the Chiefs, and the rest to be the property of the man who holds it, who grew it, or who made it. But this is too great a thing to be done at once: the difference between it and the old system is so great as to create considerable hesitancy on the part of the Chiefs and all the *idle* ones, of whom there are many. It is not an easy thing to induce a nation suddenly to change its laws and usages. They must be *instructed;* and this will, in the end, act upon them as a tide, bearing them above their former customs. The men now in our Institution here see this matter in its true light, one of whom is a Judge. They say, "The land we occupy is given for this one object, the Institution; the yams we grow are our own, no one can touch them; our boxes are also our own." Others see this; and, as the dawn of a better day for Tonga has begun to appear, the full day will certainly follow: but it requires *time* to elevate and to civilize a barbarous nation. The Schoolmaster has followed the Gospel

Preacher; and when the people are more fully *taught*, they will more easily adopt an enlightened system of civil government. Education is the thing wanted; and, whatever else we have or have not, education with all its modern improvements we must have. In this department, our Institution here—with twenty-four young men as persons to become Teachers, and a hundred and fifty young people as scholars, all under the able and energetic control of Mr. Amos—is already in full operation, and will turn out a large amount of benefits, in various ways, in the dominions of King Tubou. At the breaking-up of the School this morning, Mr. Amos directed, at my suggestion, that the sum for to-morrow would be to multiply the number of their teeth by the number of their fingers. Upon this they said, "Who knows the number of his teeth? And then some of us have had some of our fingers cut off and offered in sacrifice to the devil: must we count them?" All these preliminaries being settled, Jone Faubula rose and said, "I must have two slates, one to write this new sum upon, and the other on which to write my sermon; but, first, I must get away to my own house, to get my teeth counted!" Jone is a fine young man, the son of the King of Lakemba. Mr. Amos and I walked over the School grounds. The middle path is five hundred paces long, and eight feet wide: on each side is a row of pine-apples about eight hundred in all. On either side

grow some hundreds of banana trees, with yams underneath unnumbered.

18th.—The wind is from the south, which is the cold wind here, and the Mission families are trembling with cold, and loading themselves with clothes; while the natives are crowding round the kitchen fires, and shivering with the cold; the thermometer is at 73° before sunrise, and at 90° in the sun. I am delighted with a fresh, cool breeze, which is merely suited to my habit, when very thinly clothed by day, and with a single sheet by night. Such is the difference between one from a temperate climate, and those who are accustomed to the torrid zone. When the wind falls away, or blows from the north, the heat will become intense, and it will be my turn to suffer, and often shall I sigh for the bracing air of New-Zealand.

In my evening walk I was struck with the bounties of nature, and the resources of the natives. They had gathered their evening meal from many a tree and shrub, from the soil, and from the sea. The reefs around their island had contributed largely of their varied stores of shell-fish and mollusca. They do not feed richly; but they like to do so: only they do not like to take the pains required to produce that kind of food.

I spent five hours with Mr. Amos at his School and Institution. About two hundred pupils were present at the School. They repeated the Catechism, read the Scriptures, performed their evolu-

tions, wrote, and went through their geography and figures with admirable ability and order. The Institution has twenty-four persons in a course of training as Teachers, most of whom give good promise as to future usefulness. It was their day for writing their sermons on slates; and, as it must be interesting to the Committee to see what they teach, I have selected, out of the twenty that were exhibited, two, exactly as they are in the hand-writing of the parties composing them, translated by Mr. Amos.

JOHN FAUBULA'S SERMON.

God is a Spirit: and they that worship Him must worship Him in spirit and in truth. (John iv. 24.)

THIS passage of Scripture forms part of a conversation between Jesus and a woman of Samaria. The woman had said, that on the mountain Gerizim was the proper place to worship God; but the Jews thought that Jerusalem was the proper place. But Jesus said to her, "Woman, believe me, the day cometh in which ye shall not bow to the Father in this mountain, or Jerusalem; for God is a Spirit," &c.

Let us attend,

I. *To make known that God is a Spirit.*—There are three persons in the Godhead, Father, Son, and Holy Ghost: those three are one God, and that God is a Spirit. A spirit is invisible, and "no man hath seen God at any time." How different from the gods of idolaters! from the things we considered gods while we were in our Heathen state! He is an infinite Spirit. We cannot see Him, nor is it good for us to make any visible likeness of Him.

How sinful, then, is the Popish religion! I have heard that they make an image of an old grey-headed man, and call it God the Father; that they make a likeness of Christ's

human body, and call that God the Son; that the representation of a dove is the likeness of the Holy Ghost. But are not these lying pictures? Does not this text say, "God is a Spirit?" and is not a spirit invisible? Then to what shall we compare Him? What likeness shall we make of Him? Christ clothed His Godhead with *humanity*, but His Divinity was always *unseen*. God is invisible to mortal eye. The dove mentioned in Scripture was only the vessel or shrine by which the invisible presence of the Holy Ghost was indicated. Our God is a great, invisible Spirit.

Notice,

II. *To make known that it is lawful and right for us to worship God in all places.*—Not in Jerusalem or Gerizim only, but every where; for God is every where a Spirit. Not only can we bow to God in the chapel, but also in our own houses. When at our proper employment on land, or on the sea, we may bow to God. To whatever place we go, and wherever we dwell, God is there, and we may worship Him.

III. *To make known that they who worship God must do so in spirit and in truth.*—"In spirit," that is, with our spirits. It is useless to worship God with a deceitful mind. "In truth," in reality of heart. It is profitable worship which is performed with the spirit and in sincerity. We must bow before God "with all our heart, and soul, and mind, and strength." Let us worship with a believing heart: for God is truth. "He is not a man that He should lie, nor the son of man that He should repent." O, worship this great Spirit!

Mr. Amos adds, "This is a faithful translation. Jone Faubula is the son of Tuinayau, King of Lakemba. The account of Popery he obtained from our conversations on that subject in the Institution."

SHADRACH MUMUI'S SERMON.

God is a Spirit: and they that worship Him must worship Him in spirit and in truth. (John iv. 24.)

THIS is the word of Jesus to the woman of Samaria, of whom he begged water to drink, as she was drawing water at the well of Jacob.

We therefore know for certain the nature of God, in consequence of the spoken word of Jesus. We also know the kind of worship which is right for us to offer to His Majesty on high, and by which we may live. Let us attend to these things:—

I. *To make known the nature of God.*—"God is a Spirit." God is not like our idols which we once worshipped. Nor is He like unto man. He is not enshrined; has no body, no flesh, no blood, no bones; but is a Spirit. The Father, Son, and Holy Ghost, one God, is a Spirit.

1. He is a *great Spirit.* So great is God, that heaven is brim-full of Him, and the earth is full to running over with His Majesty. So great is He that He is in every place, in every moment of all time.

2. He is an *uncreated, eternal, invisible Spirit.* He had no beginning: He will never end. He liveth not through the agency of another, nor does He depend on any thing, but has being in Himself alone. He is the trust, and dependence, and source of life to heaven and earth. He is the root and core of our salvation and blessedness.

3. God is a *holy Spirit.* There is not the least thing defective or blemished in His Divine Character. His being is holy, His nature is holy, His works are holy, His government is holy, His love is holy, His salvation is holy, His wrath is holy, yea, glorious is His holiness. (Isai. vi. 3.) Let us, then, seek to be made holy through faith in Jesus: for holiness is the mark of God's people. God is holy, be ye holy also.

4. He is an *almighty* and *omnipresent Spirit.* All things

are His, temporal and spiritual; all heaven and its glory, all earth and its people, are His. He was the Creator of all: therefore He governs the works of His hands, and will reign for ever. Not the most diminutive thing can escape His notice, whether it be in the mind of man, or beneath the earth, or in the sea, whether it be open or concealed, whether it be difficult or easy. He alone is One God of power, wisdom, strength, (or ability,) ever present, in all things.

Notice,

II. *The kind of worship Jesus tells us is good to be offered unto God by His people.*—"They who worship Him must worship Him in spirit and in truth." This worship is not merely the word of the mouth, the hearing of the ear, or the seeing of the eye; nor is it an accustomed attendance upon the public services of religion, or a boast of being religious. It is to be spiritual and true worshippers.

1. It is for me, myself, to worship with my spirit, in the truth of my heart, in the earnestness of my soul, and with all my mind. Let not my mind be diverted, or my affections be divided; but give up all my powers of body and soul to the Lord, supplicate with thanksgiving, and with the effort of a sincere spirit.

2. God is the Author and Object of all true worship, and in this good work we shall receive life. There is no man who can worship God of his own mind: he knows not the way to eternal life, neither can he so approach the Father as to save his soul but through the Son. Christ says, "I am the way, the truth, and the life." (John xiv. 6.) Man is sinful, foolish, and dark-minded; but by faith in the Saviour Jesus he finds the way of true worship to the Great Spirit.

3. Let us be earnest in this worship, that we may receive its benefits to our souls, through trusting in our Mediator. Repent, believe, entreat, in Jesu's name, that your sins may be forgiven, that your mind may be made new, and the Holy Ghost may enter your spirit. He will make light your darkness, make wise your folly, and help your weakness.

Let us be ready to perform this worship *now*, and on all occasions, according to the spoken command of Jesus. Great will be the advantages,—pardon, holiness, renewal, peace, eternal life, all through faith in Jesus.

Well, then, have we begun this true worship or not?

Mr. Amos adds, "Shadrach is the son of Tubou Malohi, a late King of Tonga. He derived no assistance in the composition of this sermon, and I vouch for its being a literal translation."

A fleet of double canoes is just come in from Habai and Vavau. The King was on board: and as they came in the night, a shout was given, and the *lali* (native "drum") began to beat. At one o'clock in the morning the city was vocal with a thousand voices, uttering their joy at this arrival. There was no more sleep; all were cleaving wood, killing pigs, roasting yams, and preparing all kinds of food for at least twelve hundred persons just landed, after a tedious voyage, the wind being contrary. We were strongly reminded of the beautiful expression of the prophet: "Rejoice greatly, O daughter of Zion; *shout,* O daughter of Jerusalem: behold, thy King cometh unto thee." (Zech. ix. 9.)

The young man whose marriage was the occasion of all this, was on board of this fleet; and accordingly, "at midnight there was a cry made, Behold, the bridegroom cometh!" *Such a cry* it has never been my lot to hear in this world until now. The shout was the same as they make in war, only in this there was an air of joy and cheerfulness.

Her Majesty's ship "Meander," the honourable Captain Keppel, anchored off Nukualofa, and did good service to us and to King George. Him they saluted, to the astonishment of the natives. The band also came ashore and played, much to the gratification of all. Captain Keppel conducted himself, and all under his authority, with dignity and the most respectful attention both towards the King and the Missionaries; all of whom will long remember him with much satisfaction and gratitude. Captain Keppel, with his Chaplain, the Rev. Mr. Thompson, and his friend Mr. Brierley, examined our school, and expressed themselves as well satisfied with what they saw. Mr. Brierley is an artist, and has sketched several scenes here, which may perhaps one day appear in public. His views are taken with admirable skill and fidelity. The Captain, at our suggestion, threw up a few rockets in the evening, with which the natives were much delighted. When the first went up a long way, they shouted amain, "See, see, see how it walks the skies!"

21st.—We dined with the King and Missionaries on board the fine frigate "Meander," forty-four guns. On our stepping on board we found Captain Keppel and his officers all in their uniform, ready to receive us, and the marines drawn up on the quarter-deck, presenting arms, as a guard of honour to King George. The band played during the dinner-hour, which was at sunset; and—what with the viands, the wines, the servants, the sailors, the

dazzling epaulettes, the great guns, and the grandeur of every body and every thing around—George was quite astonished; but he carried himself with dignity; and his speech after dinner I shall here insert, as worthy of him and of ourselves.

KING GEORGE'S SPEECH ON BOARD H.M.S. "MEANDER," JUNE 21ST, 1850, ADDRESSED TO THE HONOURABLE CAPTAIN KEPPEL, AND TRANSLATED BY MR. AMOS.

"I RETURN you my thanks for your kind visit. It is only thanks which your visit demands. The honour you have put upon me to-day is great. I thank you for these favours. But, what is most a matter of thanksgiving is, that Britannia sent us the Gospel, and the Missionaries, and the Sacred Book, that we might live thereby. These we value more than men-of-war, or the visits of Queen Victoria's ships. But we value these visits also.

"It is great love shown to a weak and friendless people, that a wise and powerful nation, such as Britannia, should cast its shadow over us. Under this shade we live.

"We know of the 'confusion' *(fakamaveuveu)* produced in the world by the French and others. We wish not their visit nor friendship. Theirs is *(unga mate)* 'a deadly shade.'

"Your visits have always been friendly visits. Has it not been so from the beginning? I flatter

you not. I do not speak thus because I am on board this great ship, or because one of the Queen of England's nobles is sitting beside me. I speak in truth. If my departed ancestors could speak here to-day, would they not bear me witness? Ever since of old has not your course of conduct been uniformly gracious? We know it has; and, if every member of my body had a voice, the only word which it would speak would be, *Thanksgiving!* This is the end of my speech to the Chief of this ship."

23d. Sunday.—The congregations were overflowing to-day at all the four services: I preached in the forenoon, and Mr. Amos in the evening. At six o'clock I preached to the few English sailors who reside here; but preaching to men so idle and so dissolute is ploughing on a rock. The spirit and tone of the natives are evangelical and affectionate; but these English runaways display neither intellect nor feeling.

24th.—I spent the evening with the King and Messrs. West and Amos. George was utterly tired out with the crowds who waited upon him with food, cava, and cloth during the day; but in the evening he was exceedingly open and communicative. We heard him give a detailed account of his title to the crown of all the Friendly Islands. The contrary has been asserted by interested parties among the natives, and by ill-informed parties who have written on the subject.

The following statement has been collected with care from the best authorities, both Heathen and Christian:—

All tradition states that the King of Tonga reigned supremely over Tongatabu, Habai, Vavau, and the islands of Niua and Uvea. Vavau and Habai have never been governed separately, except in the case of revolt. The original Kings of the land were the Tui-Tongas, as the name imports, the first of whom is said to have come from the sky. But, ages ago, the royal blood became contaminated by the connexion of one of their ancestors with his female slaves. When the sons of these low-bred women came into power, they were despised by the people in general, and often assassinated by their attendants.

Kau-ulu-fonua-fekai, the last Tui-Tonga who was King of the land, was so spirit-broken, in consequence of the murder of his father, Takalaua, that, after pursuing the assassins as far as Uvea to no purpose, he returned to Tonga, and resigned his kingdom to his younger brother, Monga-Motua, whom he appointed Tuihatakalaua. He, in return, engaged to support and defend the Tui-Tonga for ever. Kau-ulu-fonua-fekai was induced to take this step because his brother was born of a Chief woman, and thereby screened from popular insult. The grandson of Monga-Motua, named Gata, succeeded to the throne, with the title of Tuikanokubolu, which

name has distinguished the Sovereigns ever since. Then followed in order, 1. Gata; 2. Ata-mata-ila; 3. Mataele-tua-biko; 4. Mataele; 5. Maafu-o-tui-tonga; 6. Tubou-lahi; 7. Tui-hala-fatai; (King when Captain Cook came;) 8. Maea-liuaki; 9. Tubou-mohe-ofo; (a woman;) 10. Maafu-limuloa; 11. Tubou-lahi-jii; 12. Muli-ki-haa-mea; 13. Mumui.

The son of Mumui, Tuku-aho, the fourteenth in succession, next ascended the throne, and was a brave but cruel man: both Mariner and the present Queen agree in this statement. The Queen adds that, before the present King George became a convert to Christianity, the old men predicted that he would exactly resemble his grandfather, Tuku-aho, in energy of character and fierceness of disposition. But the Gospel has changed the lion into a lamb. Tuku-aho was assassinated, out of private revenge, by Tubou-Niua, and not from patriotic views, as stated by Mariner. The death of the King was the signal for a general struggle after power. When Captain Cook landed here, probably in the reign of Tui-hala-fatai, all was peace and harmony, and the islands all beautiful and gay. Wilkes, I am told, contradicts this; but what authority is he against the truthful Cook and all the natives? Since that period wars have desolated the land; and the traveller sees many a ruined city and decayed rampart. The vampyre screams over the forsaken tombs; and the moaning winds, as they pass

through the lofty *toa* trees, chant the funeral dirge of the slain in battle. But King George says, he believes the wars tended to break the power of the mighty, and prepare the way for the Gospel in these islands; that, if warriors had not fallen, perhaps Missionaries would have died by their hand.

Ulu-kalala (the Finow of Mariner) was a designing, murderous rebel, who took advantage of the King's death to raise himself from a second-rate Chief in Habai to be the first in power there, and also in Vavau. He also embroiled Tonga in a civil war: nor of means was he scrupulous. But Mariner was his admirer; perhaps from the same principles that led him to sympathize with the mutineers on board the "Port-au-Prince." Finow held for a season Habai and Vavau; and Takai strove to get the supreme power in Tonga. In the midst of this confusion, Tubou-malohi, the eldest son, ascended the throne of his murdered father, Tuku-aho. His reign was very brief; for his subjects continually made war upon him. In 1812 he was succeeded by his younger brother, Tubou-toa ("the brave.") He reigned only eight years. From 1820 to 1826 there was no King; but each Chief ruled his own fort.

King George's predecessor, Alea-motua, afterwards baptized by the name of Josiah, was his father's uncle. He early embraced Christianity, and was much persecuted; but his end was peace.

Shortly after the conversion of Josiah, George was

converted, being then Chief of Habai. Then followed the conversion of Finow, Chief of Vavau, (the Finow-Fiji of Mariner,) whose baptized name was Zephaniah. These men met with much opposition from refractory but subordinate Chiefs. George first quelled those at Habai, then went, by invitation, and did the same at Vavau and Tonga. He had now acquired fame; and his enemies feared him every where. Wilkes throws dirt at George; but the King's garment is unspotted, and would not be exchanged for that of the Commodore.

Upon their dying beds Josiah of Tonga, and Zephaniah of Vavau, resigned the land and people to George Tubou, as the lawful heir of Tubou-toa. George was accordingly placed on the throne of his noble ancestors with great ceremony on the 4th of December, 1845.

There are certain Chiefs in these islands whose office and business it is to inaugurate the King: these were all present and did the work required at George's inauguration: nor was any objection offered from any quarter whatever. There was another Chief, whose baptized name is Shadrach, equally near in his relationship to the former King, and who was named by Tubou as proper to be the King; but the choice of all fell on George Tubou, who cannot, therefore, be justly charged as being a usurper.

Thus, by heritage, by conquest, and by the suffrage of his people, none opposing, George

Tubou sits upon the throne of his fathers, and reigns in righteousness over a prosperous and a happy people.

KING GEORGE ADMINISTERING REPROOF.

One of our Teachers, named Silas, was some years ago sent to the island of Ono, in Feejee, to instruct the less instructed there; but he quickly showed the spirit of an upstart, and was dismissed by the Missionary. Back he came to Vavau, and informed the people that his land had been taken away by the King, and his office by the Missionaries, and they were the bad folks, and he the good man: such were his "Fly-Sheets!" Who does not know that those who transgress are the first to publish their complaints? Soon, however, the King met his Chiefs, and this upstart among them. Addressing poor Silas, the Sovereign said: "Why do you mention your paltry island here? and who made it yours? Who are you, and who were your fathers? I will tell you who my fathers were;" and he then enumerated them. "These were my ancestors; but who were yours? I will tell you who they were; they were my father's cooks" (a term of reproach). "Why, then, do you set up your claim to the insignificant islet which you call *yours?* Why did you not put it into a basket, and send it on board the canoe, and take it with you to Feejee? Then we should never have heard any more of you or your

islet." By this time Silas was holding down his head, "glad to be hid, and praying to be forgot."

In my evening walk by the sea-side there was much to soothe and to impress a devotional mind. The calm, moonlight night; the gently-waving banana, cocoa, toa, *ovava*, or banian tree; the islets in the distance; the noiseless waters of the tranquil ocean; the simple native lute, blown through the nose; the fleet of double canoes, nineteen in number, bearing twelve hundred people to our shore:—all these contrasted strongly with the lively population singing at family worship, or chanting their various rehearsals of Catechism, Scriptures, hymns, and figures, preparatory to the approaching *katuanga*, or "school-feast," at Nukualofa. All around was magical in its tone and aspect. The serene sky, with Venus and Jupiter descending in the west, and Taurus and the Southern Cross, with their brilliant constellations, in the south, beamed forth His glory who set them in the firmament. These, with the glassy deep and forest grandeur, combined with the indications from a thousand tongues that a nation was here rising from barbarism to life, and devotion, and wisdom; for many are already wise unto salvation; and a multitude of them have escaped to Abraham's bosom. As I walked along the shore, I was asked by many, old and young, "Shall we accompany you in your walk?" "No," was the reply; "I am walking

hus to assist me to think, to pray, to feel, and to ıdore." "Praise the Lord from the earth, ye vhales and all deeps; fire, and hail; snow, and 'apours; stormy wind fulfilling His word: moun-ains, and all hills; fruitful trees, and all cedars:)easts, and all cattle; creeping things, and flying owl: Kings of the earth, and all people; princes, ınd all judges of the earth: both young men, and naidens; old men, and children: let them praise he name of the Lord: for His name alone is ıxcellent; His glory is above the earth and heaven." Psalm cxlviii. 7—13.)

25th.—To prevent all possibility of mistake, I vrote the King this morning the following note:—

TO KING GEORGE TUBOU.

"I BEG to ask, with great respect, whether I ınderstood the matter correctly last night; namely,

"First, That you were determined not to part vith any land in your dominions throughout the Friendly Isles?

"Secondly, That though you greatly desire the riendship and alliance of Great Britain, yet you lo not intend to be in subjection to any Power or State whatever, but to remain, you and your people, ı free and independent nation?

"I am, Sir,

"Your obedient and respectful Friend,

"WALTER LAWRY."

THE KING'S ANSWER.

"My mind is, that I will not verily sell any piece of land in this Tonga; for it is small; then, what of it can we sell? and what would be left for ourselves?

"I verily wish to be the friend of Britain; in friendly alliance, with all fellowship; but it is not my mind, nor the mind of my people, that we should be subject to any other people or kingdom in this world. But it is our mind to sit down (that is, remain) an independent nation.

"I am

"GEORGE TUBOU."

28th.—This day we held our school-examination at Nukualofa: a host of the people from Habai and Vavau combining with those of Tonga. The King was present for several hours, with the Queen, and young Prince George, a fine sharp lad. The examination lasted from dawn of day till dark, and was in all respects highly satisfactory, doing honour to the master who has control over them: indeed, no one seemed more cheered and animated, during the long process, than did Mr. Amos.

I had witnessed such things on many former occasions; but still the sight was too much for my feelings, and I wept over and over again during the rehearsals.

I thought of the struggle going on at home, and

of the many difficulties attending our fathers who conduct these Missions; and then I looked upon this scene, in which the King, the Judges, and the great Chiefs of the land were engaged, with the bulk of the population, reading the Scriptures, repeating our Catechism, hymns, geography, spelling, figures, and English; and some of them showed considerable knowledge of maps, pointing out the nations, seas, mountains, and rivers. To these were added frequent intervals of devotional exercises. It was delightful. Many thousands were this day present, enjoying the treat, and performing their part in the transactions of the day, contributing of their substance in aid of the Mission Funds. Was not this enough to *move* and to *dissolve* the heart of any man who believes the Bible! I hope their contributions, made in their deep poverty, in many instances, may realize about £70 towards the cause which (shame upon them!) certain agitators at home are seeking to destroy.

At early dawn I stood on the top of the hill on which our chapel stands; and, from this little hill of Zion, saw every pathway crowded, and men in all directions, on the land, and on the sea, moving in haste towards the place I stood upon. They were advancing by thousands; each school apart, ten in number; all in full dress, ornamented with vines, and flowers sweet-scented, and large libations of cocoa-nut oil, poured on the head and standing clear as dew-drops on their ringlets, or dropping

down to the skirts of their garments. O for such a sight as this, I thought, to set before the British eye! Would not this be the lion of all lions in the great metropolis? Hundreds of them were dressed in European clothes, and all were earnest to exhibit what they had learned at school, the old vying with the young, (but generally at a sufficient distance behind them,) and to lay their offering of love upon God's altar.

When the processions moved along the grassy lawn, and emerged from the luxuriant groves of evergreens and shade, and ascended the Chapel Hill, with measured step and slow pace, singing their *song of degrees*, the females taking their part and the men theirs, all joining in full chorus, I thought, What a rebuke do these simple Islanders administer, in their zeal for the religion which saves them from the wrath to come,—what a silencing rebuke do they pronounce, with emphatic energy, upon the "fly-sheet" men lately expelled from this church of God! "Now is salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down."

Where all have done well, it may seem partial to select any one in particular; but I cannot help giving a passing notice of commendation in the case of a little girl. Juliana is about twelve years of age, interesting in her manners and of lovely countenance. She is the daughter of Edwin Tabuola, our

Teacher at Tofoa, three miles away in the country. Her village is very beautifully situated by the side of a salt-water creek, surrounded by woods, in which are innumerable turtle-doves cooing the live-long day, and fragrant shrubs, without number, send forth their sweet perfume through the village. The high road from Tofoa to Nukualofa is one continued grove of cocoa-nut trees, crested with living beauty. Along this grove little Juliana passed and repassed every school-day for two years, with her younger sister by her side, to Mr. Amos's school at this place, being screened from the rays of the sun by the waving plumes of the cocoa-nut trees. This little girl made rapid progress in learning, and has taught every person in her village, both old and young, what she learnt at Nukualofa. The result is, that, at the examination to-day, Juliana's school was the next to those conducted in person by Mr. Amos, in every department of knowledge. She was at the head of the ranks when the school entered the chapel, and took her seat beside her father, who, though an excellent man, is much less instructed than his lovely little Juliana.

My belief is that many more will be found exhibiting the force of this School-system, and the energy of the mind that applies it with such happy results.

Mr. Amos has furnished the subjoined account of Timothy Katoa, late a student at the Training Institution, Nukualofa, Tongatabu. I knew Timothy well: too much is not said of him.

OBITUARY NOTICE OF TIMOTHY KATOA.

WHATEVER other advantages the introduction of Christianity into the Friendly Islands may have conferred upon the inhabitants, it is certain that multitudes of precious souls have been thereby reared to a beauteous and never-fading immortality. When Christ shall be "glorified in His saints, and admired in all them that believe," clusters of gems from these isles will deck the diadem of our Great Redeemer, and multitudes of Tonguese, "as the voice of many waters," will swell the anthem of His endless praise. Of one Friendly Islander who has lately passed in triumph to the skies we have collected the following notices.

TIMOTHY KATOA was born of respectable parents in the fortress of Feletoa, Vavau, during the war between Finau and his aunt Toe-umu. At that time these lands were the abodes of cruelty, and his father Feke, with his mother Fuji, like their neighbours, dwelt in the midst of "wars and rumours of wars," while thick darkness enveloped them, and the deadly shade of Heathenism added to the gloom.

Soon, however, did "the day-spring from on high visit" them, and the subject of this brief notice was among the first to come to "the brightness of its rising." While yet a boy, he embraced the outward form of the *lotu* in Nukualofa before the Wesleyan Missionaries arrived, having been instructed in the way of salvation by the Tahitian Teachers belonging to the London Missionary Society.

He was an intelligent youth, and eagerly sought information; so that it was not long before he learned to *read* his native tongue, being taught by the Rev. Nathaniel Turner. The late Rev. William Cross admitted him into the Christian church by the rite of baptism. Having obtained the pardon of sin, and a new heart, he tasted and felt that the Lord was gracious; which led him to seek to be useful in winning the souls of his fellow-countrymen to the *lotu*. He was made a Class-Leader, and always succeeded in getting a

large number of members. The Rev. James Watkin received him on trial as a Local Preacher; and, by superior talent, he soon rose to the head of that class of labourers in this Circuit. His intimate knowledge of the peculiar idiom of the Tonga language induced the Missionaries to select him as their instructor.

He became a scholar in Mrs. Tucker's school; and afterwards gave evidence of the great benefit he had derived from that lady's valuable instructions. He always spoke of Mrs. Tucker in terms of the highest commendation, and was ever grateful for the trouble she took with him.

But during the war in 1839 his love to God grew cold; the war-spirit entered into his heart, and the Spirit of Christ departed. He did not fall into gross sin, but he lost his sense of forgiveness, and became worldly. So far did he "backslide in heart," that he removed to the Heathen fortress of Bea to get tattooed, which is considered a mark of manliness.

One Sabbath, as a good Local Preacher was returning from his appointment in the country, he turned into the fort of Bea to seek his erring brother. When he saw his former fellow-labourer coming towards him, he burst into tears in the presence of the Heathen Chiefs, by whom he was greatly caressed. The Christian conversation of this good man was the means of his recovery. He returned to his *lotu* friends; and under a sermon preached by the Rev. John Thomas, on the evils of war, he was convinced of his error, and sought with deep contrition the return of the Holy Spirit to his heart. It pleased the Lover of souls to pardon his delinquency, and restore unto him the joy of His salvation. His deportment was subsequently consistent and praiseworthy. He was for several years the principal Local Preacher in Nukualofa. He was employed as an assistant in translating the Scriptures, and became endeared by piety, fidelity, and kindness. He was greatly respected by King George, who regularly corresponded with him; and when the King resided here, he was his constant companion. This was not surpris-

ing, as Timothy had acquired a good stock of general information, and was highly respectful and dignified in his manners.

Upon the arrival of the "John Wesley" in 1847, he made a favourable impression upon the newly-arrived Missionaries, by the gentlemanliness of his appearance, and he readily won their affections by various acts of kindness in a time of great need.

In 1848 he offered to go as a Teacher to the Heathen parts of the island, and was accordingly appointed to Makanga. He was a great help to the Rev. Matthew Wilson, being a bold antagonist of Popery; and he met with great success.

He was a man of slender frame, and weakly constitution; so that the long walks, and incessant preaching, were too much for him. The Chief of Makanga was unkind; he had to live in a house worse than his cook-house, and was often hungry; but, although he left a good house and a large farm at home, his bereaved widow says he never complained of these painful circumstances. He spent nearly the whole of his time in his closet, and in the Heathen villages around. His only cry was for the *maonioni haohaoa*, "perfect holiness;" and God who is faithful sanctified him wholly.

In 1849, he was proposed to go as an Assistant-Missionary to Wallis Island; but the District-Meeting appointed that he should spend a year or two in the Training Institution, with special reference to Wallis Island. But how little do we know of the future! God intended him for Himself! He took deep interest in the establishment of the Institution at Nukualofa, and was useful in negotiating with the Chiefs concerning the land. He was present at the commencement of our course of instruction: but, having an affection in his throat, and showing indications of consumption,—a disease of which immense numbers of the natives die,—he made a voyage to Haabai to consult Dr. Miller, who prescribed for him, but with little effect; he was appointed to die. He attended the Institution as long as he could walk, and

devoured knowledge, until his strength failed. He greatly desired to see the model-farm completed; and when he was on the brink of the grave, he came wrapped up with large folds of native cloth, and stood by his brother, whom he had begged to plant his plot of land with yams, bananas, &c. That was the last time poor Timothy was out.

When confined to his bed, his fellow-students regularly visited him; and many were the seasons of consolation they enjoyed together. He regretted that he could not remove his house to the school-premises, but *he* was soon removed to the mansions of eternal blessedness. My kind Superintendent, the Rev. William Webb, visited him frequently; and our late brother was greatly comforted on those occasions. The night before he died, I visited him, and was glad to find all right for eternity. He said, "I rejoice that I can speak to you before I remove hence. My sins are forgiven. Christ sits in my heart. I fear not to die; yet I wish to live to be useful. This is the year in which the *lotu* begins to grow in Tonga, and I wish to live that I may see it spread. But this is my appointed time: for God has chosen me to die. I am very happy. God has made my love to be perfect. I am dying fast." Such was his dying testimony. I saw him no more. The next day, December 13th, 1849, he gently passed into the unseen world. The Teachers of the Institution "carried him to his burial, and made great lamentation over him." We shall meet again when the Lord shall come in the clouds of heaven. "And so shall we be ever with the Lord."

July 3d.—The wedding took place, for which such large preparations had been made. William is the son of the Tui-Tonga, or is so reputed; for the Tui-Tonga lives at large, and has no wife, but multitudes of women. Adelaide is the granddaughter of Fatu, under whose shield I lived afore-

time. Their age is not known with certainty, but they may be safely set down at *seventeen*. Adelaide is a fine girl, with long floating hair, and her stature is of the full size. She measures five feet ten inches high, and I am quite sure she would weigh two hundred pounds; but it so happens that there are no weights in Tonga sufficient to weigh her.

This is a State-match, and the parties have not seen each other since they were children. They came to be married at our chapel, not together, but one party from his friend's residence, and the other from hers. They did not sit together in the house of God, nor go away together; but each went away as they came, without any procession or form whatever, but dressed gorgeously; the female was so large with the mats wrapped round her, that it required three women to support her during the service. At the service the chapel was not merely crowded, but thousands sat outside while Mr. Daniel preached. The conduct of all was solemn and proper.

The friends of each party had provided for the occasion, and, though I cannot pretend to be exact in my inventory, the things provided may be set down at,—native cloth, ten cart-loads; fish, cooked, 500, generally large; pigs, roasted and living, 150; yams, ten cart-loads; beside bread-fruit, banana, talau, and ma. But these things were so long before they were served out, that the multitude were all day without food, or nearly so.

Upon the whole I cannot say much in favour of this stupid marriage: it may be oriental, but it is not rational. It did not originate in mutual affection, but in State-policy, or rather in family pride. Such unions generally end in the separation of the parties, who never were united in heart. From one grade they fall to another, until sin, when it is finished, bringeth forth death. Besides, the external pomp and extravagance tends to impoverish, unsettle, and vitiate, and is utterly unworthy of *lotu* people.

4th.—I measured the length of the King's canoe, ninety feet long, and the sail is ninety feet high, by sixty feet wide at the top. They sail very fast and near the wind, carrying about one hundred men; but they cannot stand a heavy gale and a high sea.

5th.—The King is holding his court, and they have now fully agreed upon a code of laws, which are to be published forthwith. They are not all that we could wish them to be; and this I told the King and Chiefs; remarking especially on the mode of paying the Judges out of the fines levied on the offenders, which is sure to corrupt the seat of justice: but the King's apology was, "We must do things little by little." Upon the whole, however, this movement is a grand step towards the civilization of the entire nation, comprehending nearly two hundred islands. This ought to have been done several years ago, and there is no good

reason why it has been so long delayed. No doubt, however, now rests upon any mind, that much good will result from this first attempt at legislation by a written code. The Statute-Book is to be printed at our Mission press.

These laws were first published by our brethren at Tahiti; and have generally been commended as simple, wise, and just, a pattern of Christian legislation. They were, however, originally drawn up in Sydney, by one of our Local Preachers, (since deeply fallen,) at that time in high repute among all who knew him. This fact I learnt from his own mouth many years ago.

6th.—In my walk this morning with Mr. Daniel at the Mua, we fell in with a banian tree by the sea-side of very large dimensions. The branches were solid timber; but the stock was composed of various parts, joined here and separate there, so that the light occasionally came through, and the entire stock had the appearance of net-work, but with all the strength of solid wood, and probably much stronger. Our measurement was not very exact, as the tide was occupying one side, and the longest branches extended over the water, where we could not get; but we did our best, and the result was that the trunk of this *ovava*, or banian tree, was fifty-seven feet round, and the branches two hundred and forty feet. The roots show themselves above ground, forming seats, on which we sat, and their extent might be traced just as far as the

ches. These majestic trees are very common
e Friendly Isles, and under their ample shade
hiefs are used to drink their *cava*. They tend
ly to aggrandize the forest, where they stand
alled; and were they and other trees culti-
as they might be, and the soil properly
d and dressed, these green islands might be
ten times more beautiful and more productive
they are at present; a Paradise regained!
it is not easy to induce a people, especially
they are sunk in barbarism, to change their
nal customs.

ngi is a fine young Chief, and rules the whole
is end of Tonga, and has lately become *lotu*,
is, a praying man, who believes the Bible.
s very fond of salt, and of salt meat; and,
ently often, begs the Missionary to give him
e of salt pork for his dinner. He knows that
nsider it degrading to beg, and he knows
at the *ligo*, at the back of the island, there is
of salt, white on the reefs, and he has pigs
ery side: but still, though the means of grati-
his appetite are quite within his reach, who
heard of his eating salt pork, unless he had
begged a piece from the Missionary? If you
strate with him, he will readily say, "I know
wrong; but we are an ignorant people, and
s our way." That is, they never help them-
, while others will work for them.

the giving out of medicine this morning, a

woman asked for some arrow-root, which grows here in great abundance; and some of which Mrs. Daniel had bought of them, then washed and dried it, so that it will keep. The party was refused, on the ground that arrow-root was produced in Tonga, and the natives well knew how to make it clean and preserve it. The woman said, "But I have none, and my husband is ill: will you not have love to me, and give me some, now that sickness has overtaken me?" If the article had been given, that family would *trust* that the same kind act would be repeated, and their neighbours would do the same; and so their improvement would be retarded by giving to them, at a time when it was very difficult to withhold, what they desired.

This is only one of a thousand cases daily passing before the Mission family, whose patience is tried to the uttermost, especially here, where they are just beginning to rise out of Heathenism. As to servants, these people have no notion of any such thing. One here and there will come into your house, and out of love, as they say, will do a little for you, until you offend them, and then they show their independence by an abrupt departure.

They can subsist upon very little, and prefer idleness and poverty to labour and plenty. Their wants will gradually increase, and with them perhaps their industry.

7th.—I preached at Mua in the morning, and found it good to be among a people daily coming

ver from the Heathens to our religion. About eventeen bowed the knee to Jesus for the first ime on the two last Sabbaths. King George preached here on Sunday week, and many were is solemn and astonished hearers; for the King as not been here since this city revolted from his uthority, and war was threatened. Submission has endered the carnage of Mua no longer necessary: ut, on the contrary, the people and their Prince ow down together at the footstool of the Prince f Peace, and I trust that happy day has now rrived when they shall learn war no more. They ertainly are now entering on the way, and the nly way, which is open to them into the civilized world. Many of them, we feel assured, will obtain new heart, and a right spirit; and, with these, ll the train of elevating blessings, which can prepare man for eternity, and shed a lustre on his nature and his character before he quits his present bode.

8th. — Mr. Daniel and I walked over the old grave-yards, devil-houses, and *malies*, and the sites f the *hufanga*, or "cities of refuge," which existed when I arrived here in 1822.

The *malies* are still existing, so far as the noble *wava*, and other forest trees, are concerned. The arge *malie* where the *inachee*, or "feast of the first-ruits," used to be held is still adorned by rows of he wide-spreading banian, each measuring from wenty to thirty feet in girth. Their shade forbids

the growth of underwood as in other localities. There they nod, with many a shivered limb and riven branch, but with their own self-renewing power of twisted vines winding round them, and, after many years of climbing, at last becoming part of the tree: thus they are succoured by a thousand auxiliaries. These monarchs of the wood remain, and tell the tale of ancient men and other times; and may perhaps overshadow Christian rites and enlightened worship in days to come; for their owners are now Christian men.

The devil-houses are not only without a shrine, or a priest, or a worshipper, (almost,) but of the buildings also nothing is left, in most cases, except the posts of iron-wood. In the majority of instances, even these are fallen down; and, with the houses, the kingdom of Satan is tottering.

As to the *hufanga*, or "cities of refuge," so like the Jewish refuge in all particulars, the fences are fallen down, the god-houses are all gone, and no one flees thither for refuge; because Heathenism has lost its spell upon the native mind. It is remarkable that at such a juncture, when the ancient superstition was being starved out, the idolatry of Rome is brought in, and, under a Christian name, is offered to this people. By the people in general it is spurned with contempt; but still there are some who are politically opposed to the King: and do not the Priests know well how to make their use of this feeling? Then there are

backsliders from the church of the Bible, who turn to the idol called Mary! and thus have their revenge on those who exercised discipline upon them. These also make the Pope their refuge: but the days of this refuge also are numbered.

The last human victim sacrificed to the devil, about fourteen years ago, was killed and offered within a few yards of where I am now writing. This spot may therefore be said to be the tomb of Heathen superstition in the Friendly Islands. The young Chief Tungi intends to erect his new dwelling-house, and a large and spacious new chapel for our worship, just on this spot where idolatry went out: while Rome, in the distance, but still within sight, acts as his foil.

The tombs of ancient Kings and mighty warriors are found here, and some of them are surrounded by cut stones of large dimensions. I measured some, and found them fifteen feet by fifteen feet, and fifteen inches thick. Various traditions exist as to whence they came; but no one knows. This kind of stone is not found here, so far as I can ascertain; and to bring them from any distant part would require great skill and power. I think they are from the weather side of the island.

The natives here have too many burial-grounds, and Mr. Daniel will endeavour by all proper means to establish one general place of sepulture.

The Tui-Tonga has one prepared by the Priests in this neighbourhood, which is called by the natives

Loma, (that is, Rome,) a name by no means unsuitable, as this Tui-Tonga is known to be the last of his order, and cannot be succeeded in his title, his functions having long since ceased. So also must it be with doomed Rome, the city upon seven hills, mystic "Babylon the great, the Mother of Harlots and Abominations of the earth. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. For her sins have reached unto heaven, and God hath remembered her iniquities. Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." The tomb of this cunningly-devised system, which has devoured so many people and nations and tongues, shall be found in the lake of fire, which burneth for ever and ever. This is the second death. The name of this great apostasy shall be blotted out, or remembered only to be abhorred.

9th.—Futukava came to see me, and afterwards Kavalolo, who used to be familiar with us in olden time. They say, that all the people in Tonga know very well that the *lotu* is true; but some few do not embrace Christianity, merely because they love a life of sin and folly. Our struggle at the Mua is not now with Heathenism, but with the "man of sin," in the form of Popish superstition: and the issue is not doubtful; for Christ will defend his truth, and those who resist Him He is able to cast down.

10th.—We were engaged this morning in selecting a proper aspect for the new Chapel and School-

house, to be erected by the natives of Mua. Mr. Daniel and I were at a loss which way to turn amid this lovely grove of venerable and majestic trees. May God's house rise and prosper in this place!

11th.—I went out this morning, to gather from the *capsicum* bushes, which abound here, a supply of cayenne pepper, with the intention of trying whether it would serve as a substitute for common pepper, of which one of the Mission families is quite destitute. On my way I met with a large lobster; they are somewhat numerous on the coasts of this island. The lobster was intended for our use, the man who found it being a Teacher among us. The cayenne having been secured in sufficient quantity, I went among these natural groves, whose balmy odour and fragrant perfume, added to their overawing grandeur, afford the passenger so much delight on his journey. I was in search of a lofty nutmeg-tree, which used to stand in this locality: I did not happen to light upon it, but found a large orange-tree, loaded with fruit, which the natives say was planted by my own hands. I ate thereof, "and the fruit was good." But if the juicy orange afforded me gratification, after the lapse of so many years, how much greater will be the joy of beholding redeemed souls, who have found their way to their Saviour through our instrumentality, and, after having brought forth much fruit, by His grace, have entered into the joy of their Lord! With a faltering voice, and a full heart, may one then utter

the language of the Apostle: "For what is our hope, or joy, or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at His coming?"

I preached this afternoon (Wednesday) in the chapel; and, with Mr. Daniel, met the Local Preachers, in all about forty; every one of whom had on a shirt at least, and some few had long coats, or flannel shirts *outside* the other. I was surprised at the solemn attention which was paid to the word of God, and hope that some of the seed will be found to have fallen on good ground, and bear fruit that shall remain.

Preaching the Gospel in the great congregation is *one* way of reaching this people. But neither the Heathens nor the Papists will come to our worship; and therefore the Missionary must preach the word *from house to house,* that by all means he may save some. Mr. Daniel's zeal is very commendable in this particular, and he possesses that quality of a Christian Bishop named by the Apostle, "apt to teach."

12th.—It is of importance that our Missionaries and their wives should leave home with some knowledge of almost every thing that has to be done in the common affairs of life. Moving about, as I am obliged to do, from place to place, and family to family, I hear much about the best way to get through the world. Our brethren mind the great business of saving souls, and building up the church

of Christ; but still, they *must* help themselves, or go without the necessaries of life. One hears his wife say, "Our children have not a shoe that they can wear; those sent are too small." "Well, my dear," says the husband, "*you* will have to contrive something, for my hands are quite full." The wife went to work, and produced a pair of shoes, such as they were, and all was well. Another reported that the baking-dishes were all broken: "What can be done now?" "The best you can," was the reply of the busy man, and off he went to his pursuits; but the wife, not at all discouraged, got a sheet of tin-casing from an old box; found a block of wood, larger than a brick; hammered the sheet of tin round the block, leaving the top open, and there was a tin baking-dish! not indeed such as nobles have, but such as are to be had in Tonga.

The men should know how to use tools, and should have various tools to use. The house requires a floor of wood; the books want a case that will preserve them from devouring insects; the iron pot (just come out) has a small hole in the side, and must have a little solder; for the native who purchased it has brought it back, and now it must be thrown away, or mended. The men can saw the timber, but they cannot sharpen the saw, it must be done for them. Two Chief women are waiting outside for a ball of cotton, a couple of needles, and some instruction how to cut out the sleeve of a pinafore. Julius asks the way to make

a bed, secretly hoping that you will make it for him. The King wants glass for his windows, and who shall put it in? One has a cough, another a curved spine; one has bad eyes, and another a sore throat. Many are the ails and aches of this people, and they only expect you to cure them all!

As our object is not only to evangelize, but also to civilize, our people, every encouragement is given to the poor natives in their attempts to imitate us in all reasonable matters; but who does not perceive that a large demand is thereby made upon the time and patience, as well as upon the knowledge and industry, of the Mission family? They must know something about almost every thing; how to work in wood, iron, leather, calico, and medicine, and in twenty other things: and all must see how very desirable it is that previous instruction should be given in all such matters before the parties leave home, and that the material to work with should be furnished as part of their outfit.

13th. NUKUALOFA.—Seven of the Haabai and Vavau double canoes sailed to-day, and were met by a north-east wind and driven back. All the old hands, and the careful observers of wind and weather in the tropics, say, that of late years the established course of nature has been much changed. The trade-winds have altered their direction, and very little certainty attaches to the strength of the winds, or the point whence they shall come, as in former times. Captain Buck is quite of this opinion,

after many years' experience and observation in the South Seas. The winds do not steadily and uniformly blow from the south-east and east as aforetime. Whether this opinion will be confirmed by subsequent observations or not, I am clearly convinced that sometimes there is a pretty large degree of *cold* in the tropics; for, on Tuesday last, when I was at Mua, and the south wind blew high, so great was the degree of cold that we were obliged to have a fire in the room, where there was no chimney, but the fire was in an iron vessel, and the smoke found its way out through the thatch of the house. One evening the wind was so high that we feared to have any fire, and *then* I sat and read with my hat and boat-cloak on, and could but just bear the fanning breeze, as it passed through the slender, hollow, and airy Mission house. But in twenty-four hours, the wind shifting to the north, and the rain coming down, the thermometer rose from 58° to 87°, and the atmosphere was quite oppressive. Allowances, however, must be made for those who have been for some time in the torrid zone.

Mr. Amos informs me, that King George has placed his son under his (Mr. Amos's) care, and he is to sit at his table, learn English, (if possible, which I do not think it is,) and in all respects to be subjected to the discipline of the school. George is a fine boy about six years of age, full of energy and life. His reigning father is, in my opinion, decidedly the first man of his race, especially for thought-

ful propriety of conduct, and for dignity and energy of character. The King is also deeply pious, and on Sunday last he occupied the pulpit here, greatly to the delight and edification of the crowded congregation. After the sermon, he called upon one from a distant isle to engage in prayer. This man prayed so delightfully and affectingly, that many inquired who and whence he was: while some thought that the King knew his praying men better than many sovereigns in Europe, some of whom would have a better knowledge of the most popular opera singers.

The French have sent some of the sons of the Tahitian Chiefs to be educated in France; their fathers stipulating that their sons shall be brought up Protestants. Whoever lives, will see how far this has been done. But George says, "My son shall be trained up in Christian knowledge, and shall go no farther off than this school of Mr. Amos, or, at most, not farther than the school for the Preachers' children, and the children of our friends, in New-Zealand." It is impossible to say what may issue from this resolution of King George to give his son a Christian education. This son, being the only one, is morally sure of one day ruling the Friendly Islands. It may be due to ourselves to say, that we have done our best to convince King George of the paramount importance of such a step as he has now taken.

I measured the following persons, and found their height to be as follows:—King George, six feet

· inches; Joseph Tonga, a Teacher, six feet · inches; Samson Latu, Local Preacher and cher, six feet five and a half inches.

oseph Tonga is the King's right-hand man in ɜ of war, and has slain a great many men: he ıow, however, a man of peace.

'he "John Wesley" is returned from the out- ıds, and reports that Mr. Webb was unable to l at Niua-tobu-tabu, by reason of the violent d and high sea, but all was rather cheering ɾe. The people were recovering after the famine, ch had been occasioned by a hurricane. At ıa-fo-ou all seemed very prosperous. Mr. Webb baptized ninety-five persons, and found twelve ıdred and twelve persons on the island, the whole ʍhom are praying people. Three new Teachers left there; but, if possible, so large a number praying people should be shepherded by a ısionary. At Uvea, they are still at war; and Popish party, being the most numerous, and ded by their Bishops and Priests, will no doubt ɔroy our praying people, unless God should in mercy interpose for them!

Ve have been trying our hand at designing and ning a national flag for the King, which he may ɨt on all proper occasions, and thus assert his ional character. It has occurred to us, that a emblem of the past history of Tonga might be lub and a bow and arrow, showing the warlike racter of its people. For its present Christian

state, we select the emblem of a dove with an olive branch: and for the natural state of Tonga, and the bounty of Divine Providence, we fix upon the cocoa-nut-tree, as affording so many and various articles, for meat, and drink, and building, and furniture. But devising state-flags has formed no part of our early experience; nor should we meddle with it now, only that the King has learned from the Captain of the "Meander" that he ought to hoist his flag, and then ships of war would salute the same. The King has come to us and said, "I will fix the flagstaff in the ground, and you will please to prepare the flag."

14th.—The Sabbath-day was very cheering: overflowing congregations, and the most solemn devotional attention. At their prayer-meetings there went up a very great cry from earnest people to their God and Saviour.

15th.—We are now preparing to leave Tonga for Feejee, having nearly finished our work in the Friendly Islands. If I never see them again, I shall pass to my final account with the deep and settled conviction that we have succeeded here, by God's favour, in establishing a new and evangelical order of things; that the wicked man has forsaken his way, and the unrighteous man his thoughts; and that the new order of things now in full operation, such as preaching the Gospel, translating the Holy Scriptures, and educating the people, will result in their gradual elevation from the lowest grade of

barbarism to the comforts and security of civilized life; and that their present happy condition is owing to their having received the Gospel of the blessed God, preached to them by the Wesleyan Missionaries. These devoted men are now in full work, and cordially united among themselves, of one heart, and of one judgment, efficiently labouring together in the Lord's vineyard with bright prospects before them. May I sit down with them and the Tonga people at the marriage supper on the great day!

16th.—We attended the funeral of William Feejeeoi, son of the late King, aged about twenty years. He was a fine young man, and had joined Mr. Amos's school, where he was making rapid progress. His death was rather sudden, and was brought on by his former profligacy: but he had changed his way of life, begun to meet in class, and died calling upon the Saviour for mercy. His funeral was attended by the King and all the great Chiefs of the land. I should think that a thousand persons were present while the service was being read. The whole scene contrasted strongly with the first funeral which I witnessed here twenty-eight years ago. At that time, the multitude that attended was great; they cried aloud, and cut themselves from head to foot, till the stream of blood that flowed from their wounds was incredible. But *now* all was silent weeping. The body, wrapt in fine mats, was placed in the vault made of cut

stone, with a stone for a cover, and all buried in sand. The bereaved mother held by the corpse till the last; but when it was removed by the Chiefs who officiated on the occasion, she did not make any noise, but sat on the earth and silently wept. What power short of a *felt Christianity* could produce such a change in the funeral rites of a nation in the lapse of eight-and-twenty years? The difference is to be attributed to the bringing in of a better hope. The Scriptures have shed a light over the valley of the shadow of death; and the light of truth and love, finding its way into the soul of man, exalts, subdues, and refines it.

The following letters are from our young people in the Nukualofa school. I proposed that they should write to me, that I might be able to show their hand-writing. This was quite new to them, and they went behind the pillars of the school-room, and peeped round to see if I was looking at them. In a few minutes one got up, then another, and soon all were on their feet with the writing, which, to our utter astonishment, was the same in every instance:—

"O Mr. Lawry, we thank you for coming to see us, and to help in the work of the Lord."

As this was not the thing which I desired, because it did not draw them out sufficiently, I proposed to each a subject on which to write; and this drew from them the following interesting remarks, translated by Mr. Amos:—

QUESTION. *What are the things you wish to inquire about?*

ANSWER. This writing is to make known and discourse upon the meaning of the things that I wish to ask about.

The thing that I attend to is, I wish to know for a certainty what is the way of the working of the Lord [in the heart, I suppose]. In these last days I hear the sermons, and begin to find the value of the Gospel of Christ, and I want you to show me what I am to do that my spirit may escape and live.

Many are my thanks that I have grown up in this Gospel age.

I am

BOADICEA NIUFOOU. (Aged thirteen years.)

QUESTION. *What are the evils to which young girls are exposed in Tonga?*

ANSWER. The things from which evil springs in the assembling together of girls is their foolish conversation; their speaking evil of each other; their differing with each other; their lying conversation; their sitting together and defaming the character of others; slandering girls, women, men, Teachers, gentlemen, and Chiefs. This is their evil thing.

Then if girls get together, and one thinks in her mind an evil thing, they are all of one mind directly to do that evil thing. If one desires to lie, they all begin to tell lies to each other. If one has a mind to pilfer or steal, all become thieves with her. Thus it was in former times. And now, if one who is not a thief goes to keep company with one who steals, she begins to thieve at once, and they join in one to go about and rob. Girls here are in this way, that if one thinks a lie, the others go and report it as true, and much lying arises therefrom. It is therefore not good for girls to gad about, or group together; but it is right for them to stay at home with their own parents and do their proper work; to seek in the

sacred book; to repent and believe in His [Christ's] death to love Him, and turn to do His will.

I am

CHRISTIANA FINAU. (Aged fourteen years.)

QUESTION. *What do you know about the fall and redemption of man?*

ANSWER. O Mr. Lawry, I will discourse a little to you concerning what I know of this matter. The world fell through the sin of the first man [and woman], by their disobedience to God in eating of the fruit of the tree of which God commanded them not to eat.

Thus sprang the fall of man, from life to the death of sin. But, through the death of Jesus, these last generations of men [meaning, since the Gospel came to Tonga] have escaped from death to life; and, in these latter days, I verily, verily give thanks that I know Jesus died to be my Redeemer. I write this writing with fear; because I touch His (Christ's) work with polluted hands, and with hands that are not clean.

I am

ANN FANUA. (Aged fourteen years.)

QUESTION. *What do you learn in this school?*

ANSWER. O Mr. Lawry, I write to you to make known the works we do in this school. These—read the Sacred Book, spell, learn Catechism, learn to write, repeat our geography, and read the maps, repeat the arithmetical tables, and cipher, read English books: these are some of the things we learn here in the school with Mr. Amos; and I am trying that I may receive this work fully. But I cannot do so of myself, nor can any man give it me; I must be taught by the Lord alone.

O Mr. Lawry, I also write to you to make known my love to all school-children in all lands.

I am

RACHEL HIFO. (Aged fourteen years.)

QUESTION. *Why did you leave the Heathens and become a Christian?*

ANSWER. This is to make known the things which I hated in the doings of my people while I was yet a Heathen. These—burning their bodies with fire, cursing, bruising their faces and breaking their heads with their fists and clubs, killing each other; and many other different things which the Heathen people did.

This is to make known the spring of my becoming religious. I heard the conversation of the *lotu* [Christian] people, who said that Heathenism was bad; but I said, "The *lotu* [that is, Christianity] is a lie." I then heard of the weightiness and solemnity of religion, and I was then verily greatly afraid of God; but, when I found [or knew] religion, I was assured that the worship of God was indeed true.

I am

MARY ATU-HA-I-HAKAU. (Aged fifteen years.)

QUESTION. *What was the former condition of Tonga as compared with its present happy state?*

ANSWER. O Mr. Lawry, the way in which the Chiefs and people acted formerly in Tonga, was to have night-dances and obscene games, and filthy songs; to make war, and murder each other, and stir up divisions and tumults. This sprang from their ignorance and darkened minds. They also worshipped false gods. Great was the pain and sorrow inflicted upon the people by their Chiefs. They used to give the female children of their people to be prostituted by old men and strangers, and went about to destroy and carry off the property of the common people.

But, after a long time, the Missionaries came with the Gospel to this Tonga; and the Chiefs became Christians at once, and some of the people. Then, after a while, there was a great turning to religion of many people; and in these present days good is growing in Tonga; for Britannia has

sent us many Missionaries to preach, and great benefits are springing therefrom. Another good is, the coming of Mr. Amos to instruct the people, that they may be wise.

I am

JOHN MOHULAMU.

(Assistant Teacher, aged seventeen.)

The QUESTION proposed was, *Why do you wish to go to England?*

The following is the ANSWER.—The meaning of my desire to go to Britannia is, that I wish to get wisdom. This is the root of it. If you say that there is learning here, I answer, It is true; but I know for certain in my mind that I shall not be wise quickly here, on account of our Tonga habits. It is, therefore, my mind to go, and be separated from Tonga fashion, that I may seek alone the work of the Lord.

I know that instruction is difficult to be obtained, and that great is the price of it in your country; but I trust to you. I wish to be useful in the Lord's work; and I am greatly and verily anxious about that which appears to my mind; so that I hate Tonga fashion, and I wish to seek the right way; that which is becoming the Gospel of Christ.

That is why I desire to go; for, if I stay, it will be long before I lose my Tonga habits. This is my mind. Mr. Lawry, have mercy upon me, and let me go. Mr. Lawry, I earnestly supplicate that you and I go together!

I am

METHUSELAH FIFITA.

(Assistant Teacher, aged seventeen.)

QUESTION. *What benefits have you received from the Gospel?*

ANSWER. In the time of the Gospel I have seen new things, and have received riches in these latter days of my life. One thing is, the Missionaries who teach and warn and direct me

ıe path which leads to life. Another thing is, that Christ redeemed me from my enemy, Satan, that I might ive forgiveness of sins through His blood. One more g I have received, which is a hope of eternal life, if I come these [earthly] things. Another thing is, that I ; unceasing rejoicing; for I know that my father and ıds are gone to heaven through this religion. [She is the ghter of Shadrach Veehala, whose Memoir is published in Wesleyan-Methodist Magazine for 1840.] Thus is the mony of Paul's writing true, who says, "Joy springs ı religion." ["Rejoice evermore," &c.] These are the gs I have received; but "I stretch out toward the gs which are yet invisible." ["I press toward the k," &c.] Mr. Lawry, I give thanks, and again I repeat thanks, that you have come to Tonga to assist the work God]. O that your visit may be useful! May the pel fly to the residue of the places that are yet Heathen!

I am

SUSANNAH VEEHALA.

(Assistant Teacher, aged twenty-two.)

UESTION. *What have you to thank God for?*

NSWER. O Mr. Lawry, that for which I give thanks to Lord is, that, while I was yet little, I felt religion, and red to be religious, and I embraced religion. I soon me wise to read the Book; and from that I learned what good and what was evil. I then wished to meet in class nce, and did so. I grew up to be large about the time of Tucker; and I am thankful that I knew that Mission-

I learned from them both temporal and spiritual lom. At that time I got married, and knew well the of God in me. I well-nigh became a backslider in the ; of Mr. Thomas; but my first-born was taken from me, then my mother died after, which led me again to find iveness of sins. This was just as Mr. Amos came here; many were my thanksgivings when I knew that he was

a man come to teach us: and that I was called to the work of the Lord at this time, I am giving thanks.

I am

AMELIA MONGA.

(Assistant Teacher, aged twenty-five.)

I have also received from the King a letter, which I shall place among these papers; and one from Shadrach, whom Tubou, before his inauguration to the throne, proposed to be King instead of himself. Shadrach is now the Supreme Judge of Tonga, an eloquent Preacher, and probably the most learned man in the King's dominions. I have also received a letter from Jone Soakai, whose father I knew well: his name was Oheela, a man of good sense, who, from my first landing, showed an acute mind, favourable to the *lotu*. He was wrecked near Feejee, and swam in the ocean, with a shark attacking him, three days and nights; and from this deliverance, he told me, he was sure that the Great God cared for him. His son, John Soakai, is a lad of about seventeen years old, and an Assistant Teacher in our Institution at Nukualofa.

KING GEORGE'S LETTER.

NUKUALOFA, *July* 16*th*, 1850.

O MR. LAWRY,

I WRITE to you to make known my mind concerning the things you were inquiring about.

The good which I have received through the Christian religion is, that I know the truth of the Gospel, and its preciousness and value to my soul. I have received the

forgiveness of my sins, and am justified by the blood of Christ. God has adopted me as His son, and made my soul anew. I have a hope beyond death, because of Christ.

The benefits of this religion to Tonga are, that it has brought peace to our land. Its present settled and happy condition we all attribute to religion's influence. All the Chiefs and people acknowledge this. This *lotu* leaves every one in his proper sphere. A Chief is a Chief still. A gentleman is a gentleman still. A common person is a common person still. So it was not formerly [on account of rebellion and conspiracy]. Our former state was only evil. Our land was verily bad; very different from the blessedness and goodness of these days.

I am very, very pleased in my mind with Mr. Amos's Institution; and my will is that these Schools of Mr. Amos's teaching shall ever abide in this land, and be handed down for [the benefit of] our seed after us. I *fakamonua* ["move the gift to my forehead, in token of reverent thanksgiving"] the love of Britannia to me and my kingdom, inasmuch as they have given up their children to bring the glad tidings to the Tonga Islands.

I wish that many copies of the Sacred Book may be printed in England, that they may be brought for our people to read; by which they will know the truth of this religion, and be preserved from the Popish religion, which prowls about to scatter the people who are ignorant of the Scriptures. I desire that these Missionaries may remain perpetually in this land. This is my will. If there should ever happen a time when the Lord would remove the Missionaries from the Friendly Isles, it would be a painful dispensation to us.

O that the Lord would at once grant that long may be your life, Mr. Lawry! that you may again come to this land! for beneficial is your visit: and if there is any thing which we would wish repeated, it is your visit.

I am

GEORGE TUBOU.

SHADRACH'S LETTER.

NUKUALOFA, *July 15th*, 1850.

O MR. LAWRY,

THE first thing I make known to you is, that I know assuredly the value and benefit of religion to my soul, to my family, and to the people of my country. We know that we were originally Heathens, serving idols, and subject to the influence of devils. We were encompassed by sorrow, and misery, and death, and thick darkness, and blindness of mind. But suddenly the Missionaries appeared with the Word of God, and we heard their voice discoursing upon the words of life: and the Spirit worked with their words to enlighten and instruct; and the Word was like the sun in the firmament; so that day appeared in our hearts, which were darkness before. Then I gazed at it, as I do on the meridian splendour, with my mind; and I found out that of a surety my heart was the den and cave of evil; that I was certainly myself a sinner, an enemy of God, hanging by a slender thread over everlasting damnation, through the wrath of Jehovah. And I was in consternation and terror, and I trembled; and then, like the man in the prison at Philippi, I said thus: "How shall I be saved from the curse of my sins? for they are very great." We soon found, by the guidance of God's word, and the direction of the Missionaries, the path that a sinner may tread that he may find salvation. And we went in that path to Jehovah, through repentance and faith in Jesus, and found in it, through that Jesus, the forgiveness of our sins and the graces of the spiritual life; namely, peace with God, the hope of glory, and of that assembly which shall never break up, where we shall join the foremost ranks among the hosts of heaven. But who can tell the extent of the benefit we have known and received in our hearts through the love of God? I know the tested value of this religion; for it has brought us out of darkness into light, from folly to wisdom, from bondage to liberty, from the

devil to Jesus, from death to life, from hell and eternal pain to glory in heaven and unceasing pleasures. The inheritance we lost is restored in Jesus. The core of all goodness I have found in religion, and that is the love of God. This love was possessed by the Apostles, and is enjoyed by the fathers of our church in Britannia; therefore the Gospel reached this land, and we are saved by it. The love we have received [from him] begets love in us to His Majesty and his people, and also pity for the Heathen and for all sinners. My soul, give thou thanks to Jesus for His great love, through which I and my friends live!

2. Another thing is, that I know that my friends who have died in the faith of Jesus are gone to heaven, and are enjoying ever-increasing blessedness in the presence of the Lord. I expect to meet them again, and rejoice together with them, and join the song of the redeemed in Jesus. I know of a surety it will be so, from the testimony of some who died holy in the name of the Lord, and who said, "We rejoice in anticipation of our death; for the Lord is with us; and we hope that the pain and warfare of this life are nearly at an end on earth, and that we shall enter at once into eternal life." I certainly know that it is ordained, fixed to be thus, in the word of God. Thus saith Paul, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:" (Phil. i. 23:) and it is settled that we shall rejoice together, that we shall see each other, and know and be known. We have this hope from the Holy Scriptures, from the testimony of our departed friends; and the Spirit beareth witness in our minds that this is a righteous hope.

3. Another thing is, My mind possesses in it love to the Gospel. The root of my love to it is my knowledge of it as the *word of God;* thus saith my family also. The Gospel is our father, our mother, and our beloved friend; for it has brought to us news of rejoicing ["glad tidings of great joy," &c.] of a Redeemer, who is Jesus, that we might escape from

the horrible destruction of spiritual death. And is it not the work of parents to tell their children how they may live? and that is what the Gospel has done for us. It is true that this redemption was made known to Adam, and the Patriarchs, and the Prophets; but what era in the Patriarchal or Jewish economies was equal to the era of the Gospel? O its brightness! its light! How clear, lucid, cloudless, and unspotted! How it shines! The Gospel is a cloudless sun! In it we find comprehended the doctrines of Jesus, the works He performed, and what He suffered. There fell upon Him the guilty load of our sins, that we might be delivered from them. Yes, the Gospel is our true friend. It forewarns us of approaching danger, and reveals the hidden mystery of our future destiny to us,—the things that will effect our ruin, that we may forsake them; and it tells us the way to act uprightly, that we may live thereby. It is therefore exceedingly proper and becoming, that the people on earth should receive the Gospel, and search in it, and act according to it: for it directs us in the path which leadeth unto life eternal. ["This is a faithful saying," &c.] Who would not love the Gospel? He who loves not the Gospel chooses death. And who wishes to meet death so awful? We wish to have the Gospel and those who explain it: for it is inestimable riches to our souls.

4. Another thing is, My mind concerning Tonga. I think it will become good and great after the manner of civilization. I do not expect it suddenly in the present generation; for we are the remnants of Heathen people. The utmost of the good they will obtain will be religion to save their souls. But civilization, fashion, and different kinds of knowledge, I see even some approaching towards them at this time; but dark are the minds of many. I expect that civilization will grow, if the mind of the King is disposed to it as well as his people. Their minds are a little enlightened on the subject, and will lead them to try and go before the people, and draw them on towards it. But do not startle them at once; rather give them a few bits of civilization, and persevere in the

doing of that, training their minds as a bent twig, until they are accustomed to it; then proceed a step higher, and introduce a few other things, leading their minds on in it, acting upon one plan, and letting one thing succeed another; and thus proceed forwards, setting right the mind at first until it is erect, and then all things will be easy perhaps.

But that from which my mind expects the most is, the instruction given in the Native Training Institution. [Shadrach has attended for two years.] If we teach the youths, and young girls, and children, when they become wise and know the things which are good and worthy of man to do, who will then turn again to look at ignorance with pleasure and joy? Who will turn from wisdom to folly? Who, having found good, will come back and embrace evil? That can never be!

This is the way of my thoughts concerning Tonga, that it will ultimately receive the habits of civilization, and adopt them. I believe my thoughts: for is not this the way of all the world? One man becomes wise quickly, but the masses are slow to learn. Men do not march all abreast toward wisdom. One people is soon civilized by circumstances; but another people proceeds softly thitherward, and finally arrives at civilization. Thus, then, is my mind, that though Tonga is a difficult case, yet it is not incurable, but will be civilized eventually.

5. Another thing is, We verily give thanks to your fathers in the ministry in Britannia, and to the church there, for the great love of God, which they possess, from which has sprung their great love to Heathen people, who were consciously, and without a *Deliverer*, hastening to the misery awaiting this fallen world. We see the evidences of their love in the united efforts of rich and poor, male and female, old and young, who give their time, their property, their life, and their *children*, to carry the Gospel to the ends of the earth. And the Gospel has thus come to Tonga, and I and many people are saved. Who, then, will not rejoice, and give

thanks to our fathers in the ministry in Britannia, and to our Missionaries here? Where is the sick man who would not give thanks to and remunerate the Physician, who freely offered him a medicine that he knew would be efficacious in curing his disease? Who would turn aside his head, unwilling to drink it? Would the Physician not urge him to drink it, because he knew it would save the man? and if his stomach cast off the salutary draught, would he not apply it again till the man was recovered? And then, how would not the patient rejoice, and offer abundant thanksgivings! Well, apply this to us Tonga people.

We had a deep-seated, spiritual malady: it was about the region of the heart, and affected our spiritual vitality to that degree that we had well-nigh died the second death. But skilful Physicians came,—I mean the Missionaries from Britannia,—and they brought with them a remedy for our disease of soul,—I mean the Gospel of Jesus. They knew that, if we drank the medicine, we should recover of our sickness. They exhibited the remedy, and we drank-in the healing words ["the balmy sound drinks in," &c.] and lived. Who, then, among us does not give thanks? Who will not assist this good work that is being done? We verily offer our great thanks to our fathers in England for their love, and desire to do what we can in supporting this salvation-work. You have sent us your Missionaries, and they are successful, for multitudes are saved.

6. Another thing is, The Training Institution established in Nukualofa. I say thus, that it will become the greatest, and rank the first, among good works. Great is the benefit of it. It seems to be the cause of the increase, strength, and stability of our good work here. It invests our cause in these islands with an honourable character. It spreads its shadow over our Mission, and is highly important. It shakes the minds of the people [from their slumber?]. It is marching onwards; for, ever since the commencement of the Institution, it is as though the minds of the people were

brought nearer [to religion]. They are made to know that wisdom is good; and, ever since, the minds of the people are moved to this good thing. We think if this Institution be established permanently in Tonga, great indeed will be the good results. Have love to us, and let the thing continue its blessings to our people.

7. Another thing is, We have an earnest desire and ardent wish that you would be quick in bringing to us great stores of the Holy Scriptures from Britannia; for our mind is that our land may be filled with the word of God, that it may teach us and guide our souls into the way of life. Mr. Lawry, have love to us, and bring quantities of the Scriptures, that Tonga may be full of the word of God. We desire that every one may have a portion of the Sacred Book throughout the Islands. We shall not then trust to fables, but shall know from it the true religion. What, if the Scriptures and the Missionaries be few? O Mr. Lawry and our fathers in Great Britain, we earnestly supplicate, *Have love to us!* HAVE LOVE TO US!! Send us the New Testament, that it may cause us to grow and be established in religion, that it may correct our ways, that we may walk straight in the path of endless life. We love the Holy Book; for it is our riches, our light, and our teacher; therefore, love us, and send us many books. Numbers have embraced the Christian religion here through reading the word of God; and should each one of the people get a copy of the Scriptures, it would then be impossible for them to turn to Popery, and the work of the Papists would be labour in vain.

8. Another thing is, O Mr. Lawry! I verily give you thanks for your love in coming to visit us, to put right our work, and guide us in some matters. It is becoming of you: for you are appointed an overseer [bishop], and many have been your years in this world: you are accustomed to voyage, and are wise in different things, and know various instrumentalities by which good will grow, and evil be retarded. We have painful love [deep sympathy] toward you, for we

see you to be a man in years; but we behold your great love to us in Jesu's name. We see you enduring cold, and heat, and wet, and rain, and wind, and waves, and disturbed sleep in the night through the rocking and trembling of the ship, in the midst of the sea, upon the great depths:—and all this to come to see us; it is your love and desire to see us correct and walking in the Gospel ways. Well done! Our utmost, utmost love to you, Mr. Lawry, our beloved father in the Gospel!

9. Another thing is, I will tell you my mind concerning the [Catholic] Priests. My thoughts and opinion of them are what my mind says, and that is, that they are the Priests of the devil, and no better. Their minds are as deceitful as the surface of the ocean, which seems smooth and level to the eye; but if one steps on it, he sinks engulphed in the depths below. Theirs is a lying humility, and their words are like oil, which cause fools and dark-minded persons to suppose all is right, and thus many sink into the depths [of their hypocrisy]. Then we exclaim, *Alas! assassination!* [of the soul] *alas for the victims!* O that the Lord would do something to prevent the coming of these leaders astray of souls! these curses to our people! these curses to our land! My mind concerning them is, that they are deceitful men, enemies of the holy religion, and of every thing that is holy. I think that they are more sinful in the sight of God, than our Heathen neighbours.

10. Another thing is, The work of the Popish religion in the world, and their manner of worship, which they call the worship of God, forsooth, is exactly like our former Heathen vanities. It is wholly like our devil-worship. This is not a secret, but the thing is known. Behold their error! They do not put faith in the Bible, nor do they act according to the word of God, or teach it to their people. Nor do they direct their people to seek the pardon of their sins from Jesus Christ; but they tell the sinner to go to the Priest, and he forgives them their sins. They also trust to Jesuses made of

metal! and worship [the Virgin] Mary and the departed saints. When I see them bow to images and worship dead saints, I say to myself, "Is this the worship of God?" No; but it is Heathenism, and no more! The things which God has forbidden to be worshipped, they serve. The root of their cause is lying and deceit. I say, then, that those who support devilism and sin are the soldiers of Satan, visible to all the world, and are the enemies of Jesus, and [of the best interests] of all the people. I do not speak slanderously of them; but we know that such is the way of their doings. If a King decree laws for his people, and any of his people cast away his laws and not obey them, are they not the King's enemies? Thus does Popery! Jehovah has set up His laws for the world to obey, and are not those laws in the Bible? that same Book which Popery has discarded and falsified? Why have they set at nought God's word, and exalted the word of man above it? Do they suppose every man true, and God a liar? Is God more foolish than the wisdom of men? They may call it the religion of God; but it is evidently the religion of Heathenism and of the devil.

11. Another thing is, That in the Popish religion, when it comes to a land, that land is thrown into commotion. The reason is, perhaps, that they come with a bad name. It is true that disorder and disturbance comes otherwise into the world: but it generally arises from something temporal, visible, as evil doing; or about property, or land, or man disagreeing with man; but the confusion that springs from Popery is that which affects the welfare of the soul. I know, when they first came to Tonga, they began to stir up the people to hate the true religion; and said that our New Testament was not true, thereby giving the lie to the word of God. They have also tried to frighten us with lies, by telling of men-of-war that would come and make war upon us. There spring from their operations divisions, and tumults, and wars, as at Uvea, where they have made war upon and beaten the people who do as the word of God

directs, desiring to kill the true religion out of the land and out of the hearts of men. Popery is an enemy to all spiritual religion. Bad fruit grows upon Popery; and it is not surprising, for a bad tree bears bad fruit. ["An evil tree," &c.]

We say now, that it [Popery] is the hinderance of spirituality of religion, and the abettor of "spiritual wickedness in high places;" and it goes prowling over the face of the earth. But we strongly think that their work will not dive deep [take deep root]: for thus saith Jesus, "Every plant which my heavenly Father hath not planted, shall be rooted up." May the Lord ordain something to destroy this monster evil!

I conclude with this word, My love to you, indeed, Mr. Lawry.

I am

SHADRACH MUMUI.

JOHN SOAKAI'S LETTER ON KING GEORGE'S GOVERNMENT.

NUKUALOFA, *July 15th*, 1850.

O MR. LAWRY,

I THANK the Lord indeed that you have come to visit the work of the Lord, and the Missionaries, and us the brethren in Tonga.

King George is the King of Tonga,—and this is a discourse upon the policy of his government.

In the era that he first became King of this nation, he began at once to rule in wisdom and love to his people. This wisdom and love to the people were visible in his assembling all the Governors, and saying thus to them, "My mind is that war shall be illegal, forbidden; that is, that it shall cease as long as I live; that the land shall have peace; that no one shall create disturbance, or beget war. Let us swear to each other that the land shall not see evil, but be at peace!" *This was the origin of peace in this land.*

Again: He governs powerfully on behalf of religion. This

is seen in his preaching the word of God to his subjects, in preventing anarchy and confusion, in succouring the villages which have received the Gospel, and in sending his subjects as spiritual helpers [teachers] to other nations, as Feejee and Samoa. *This is the origin of the good state of the churches in Tonga.*

Again: He has appointed Judges in the land to judge the evil-doers and wicked, and to prevent insurrection in the kingdom. *This is the origin of the orderly and settled state of things.* The Chiefs, Missionaries, and people also, have great peace through this.

Again: He governs in loving humility, after Christian fashion. *This is the origin of the Chiefs' and people's love to him.* They are meek towards him, and wish him long life.

Again: If he knows a Governor who does wrong to the people, he removes him from his office, and appoints another in his stead. *This is the origin of the revival of religion in that place;* and greatly is the people's comfort augmented by this removal of bad Governors.

Again: He governs with great prudence toward the Heathens; hence they love him. *This is the origin of their doing many things which he commands to be done.*

I am

JOHN SOAKAI. [Assistant Teacher.]

This evening I have had a host of Chiefs at the Mission-house, from the King downward,—Tungi, Atta, Tuivakano, Abraham, Junia, John Faubula, and who not? There is in these men a shrewdness, a cordiality, and energy, mixed with Christian simplicity and kindness, that renders it impossible not to blend with them in Christian affection and sympathy. They are certainly a loveable class of fellow-travellers to a bright immortality.

17th.—We are all busy to-day in preparing for our voyage to Feejee: the brethren finishing their letters, the Captain filling up his water-casks, and Methuselah taking his yams, mats, and native cloth on board. Joel also is shipping his whales' teeth and other riches, as presents from the King to the Feejee Chiefs. Joel is charged with the important message that all the Tonga people are to come away from Feejee, where they have been misbehaving, or the King will cast them off and let them be governed by the man-eating Chiefs of Feejee. At the King's request, we take this Ambassador and his people with us, not expecting to be above two or three days on the voyage, and Joel being one of our best friends, and a Local Preacher at Habai.

20th.—We came to an anchor at Oneata, Feejee, having passed the Island of Ongea at noon, and seen a vessel on the reef without masts, but no one was on board; and though we were very near, the surge on the reef did not allow of our landing to ascertain the name and state of the wreck.

PART II.

FEEJEE ISLANDS.

JULY 21st, 1850. Sabbath.—We lay at anchor all day in a gale of wind, within the outer reef, but two miles from the island of Oneata. No communications with the shore, partly in consequence of the wind and sea being so high.

I preached in the morning from, "Where sin hath abounded, grace did much more abound;" a refreshing season to all present. In the evening I spoke closely to the conscience, "I beseech you, brethren, suffer the word of exhortation." How truly grateful are the ordinances of the Lord! "My words, they are spirit, and they are life."

Joel preached, in his native tongue, to the natives on board, who behaved with admirable consistency in all things; so much so, that not one of our seamen would hear a whisper against these natives. So much homage does the dignifying principle of Christianity command from its observers!

The Feejee natives ashore do not stir to-day: it is the Sacred Day, and all men are commanded to rest and to keep the Sabbath of the Lord. Alas! when shall we see the ordinances of the Lord honoured and observed in the civilized world? Not until the religion of Christ has taken a firmer hold

upon the intelligence, the hearts, and the consciences of the population, great and small, high and low.

The French Priests are reported to me as preaching to these people, that their country is the land for *sports*, and these, they say, are performed on the Sabbath day! Such teaching in any country may have the sanction of law, and may be the established religion; but it cannot save souls, nor have the approval of Christ, nor the sanction of His Holy Book. Alas! why have we so few men among this people, where the word of the Lord has free course, runs, and is glorified? Richard Baxter's ambition was to be in such a place as Feejee, turning a nation "from darkness to light, and from the power of Satan to God." Here is full scope for all the energies of mind and body. A Missionary has simply to plunge into Pagan superstitions and cruelties, and there cry out, "Arise, shine; for thy light is come!" The Heathen will hear with amazement, and many will turn unto the Lord. Their Teacher is not met by *exclusives*, whose main object is to save the people from his influence; but as to the great salvation, when did they acquaint themselves therewith? Here the ground is clear, and the people wait for God's law.

There is here no struggle about the decrees of the Most High; but it is taken for truth, that He willeth all men to be saved. Neither is there

heard, throughout these many isles, the voice of apostolical-succession men, forbidding to speak in the name of Jesus: our Missionaries have spoken, and do speak, and will continue to speak in this name; and multitudes believe and are saved. A Popish Priest here and there mutters his protest; but, unheeding, the men of God go on in their great work, unfettered, without any of those obstacles which ancient laws and semi-Popish customs place in their way. Onward they go, preaching "Christ crucified" to the Barbarians, who find this "Gospel to be the power of God unto salvation," and they exult in this grace wherein they stand, and "rejoice in hope of the glory of God." No doubt the enemy will sow his tares; but when the truth of God, as recorded in the Holy Scriptures, has taken firm hold of the intellect and feelings of a people,

> "The enemy his tares may sow,
> But Christ shall shortly root them up."

Surely never was there a clearer opening for Gospel Ministers to open their commission and make full proof of their ministry, than that which now presents itself among the Pagans of these seas. Here are multitudes of immortal minds already prepared by the providence of God, and the wolves from Rome are hovering about. There are no remains of Popery, as in England, to mee

the man of God at every turn, to bind him in some cases, and to frustrate his aims in others. There are no Romanizing teachers here with a moral malaria issuing from their mouth, and poisoning many, diverting them from the simple truths of the Bible, to the mystic follies of the School-men, and the superstitious noddings of our Papal fathers, and especially of such men as Laud. In these merely Pagan islands, we are freed from home-superstitions, and, with the Bible in our hands, and God's grace in our hearts, we hold up the pure light of truth, and the blind receive their sight; we exhibit the love of Christ, and the dry bones in the valley shake, stand upright, and, by the Holy Spirit's influence, become an army of living men! Here they are, in the Friendly Isles and in Feejee, numbered by hundreds and by thousands; but where in Europe can we find such a field for a Christian Minister to exercise his talents and his graces? And yet there are young Ministers at home who earnestly cling to their own home, and refuse the honour, the scope, and the open doors of usefulness presented to them in the Mission fields. Surely such young men are neither in the succession of the Apostles, nor of the venerable and ever-moving John Wesley. They seem to forget, and do not see "another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The commission of the Christian Minister runs thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." There is no special exemption: if we are needed abroad, abroad we must go, or disobey the Lord and Master. I cannot see what *right* any man has to say, "I enter the Christian ministry under the express stipulation not to go abroad." Whence did he derive his commission? Surely not from the Lord Jesus Christ.

Nor are these young Ministers rightly informed on the subject of their strong aversion against going far from home. A pretty intimate acquaintance with several districts in the South Seas enables me to draw comparisons; and men happier and more perfectly content than our Missionaries abroad, I have never known in any place or country. As for myself, it would be transportation in the penal sense, for me to be obliged to leave the Mission work, and live in the smoke and contamination of the more densely populated parts of England. The only objects worthy of being aimed at are, first, to secure the great salvation for one's self; and, secondly, to sow good seed, and cultivate well the field which the Lord hath assigned to us, doing our utmost every day to make an impression in favour of Christ and his religion; saving souls

from death, and training them for God and his eternal kingdom: and this great work, I think, may in general be best performed in our Mission stations. As to *home*, "what is our life? it is even a vapour that appeareth a little time, and then vanisheth away." If we stay at home, will our friends live always? Is our living at home essential to happiness? By no means. Living *as* God would have us, and *where* He would have us, is our business and interest; so thought the Prophets and Apostles, and so our fathers thought and acted. Is not every man upon earth just as safe and happy as God makes him, and not otherwise? And cannot God both keep and bless us when we are doing His will and His work assigned to us? Does He not say, "Lo, I am with you alway?"

Where is our faith in Christ, whose care of us will be equal to our needs, as complete and regular as the solar system, of which He is the Maker and Ruler, whose tender mercy abideth for ever? And hath He not said, "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel?" "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Therefore let every one that believeth these words

not be frightened, nor be much discouraged because of the way: Christ our way is gone before us. And our Lord's promise is fully sustained and experimentally proved by some, if not by all, whom I have known: They who have forsaken all, shall receive an hundred fold, beside the rich and bright hereafter. I very much question if there be a class of men anywhere, whose portion and enjoyments, taken all for all, excel and overtop those of Christian Missionaries. In these islands we converse often upon this topic; and all agree that they are happy, having no time to be gloomy; always busy, doing a great work, working for a good Master, and in a good cause; surrounded with the bounties of nature, and many a cheerful scene, and interesting event; seeing new sights, hearing new things, breathing fresh air; and, above all, observing the springing field which the Lord hath blessed; witnessing the effect of the Gospel on the Pagan convert, and especially in his dying hour, when the opening heavens around him shine. For our children God provides, and for ourselves there is enough and to spare, while we walk uprightly. So that I should be very sorry to see any man or woman in our foreign stations who did not feel a deep and settled conviction that they were honoured and exalted by their appointment, and that the best return they could make would be a more complete consecration of all their energies to the Saviour, that at the close of life they might hear Him say,

"Well done, good and faithful servant." And who among the servants of our Lord and Master would object to live such a life, and die such a triumphant death?

22d.—We went ashore to-day in a high sea and a high wind; but the poor people of Oneata were afraid of us at first, lest we might prove to be some of their own Chiefs either from Lakemba or Bau, come to demand all their little food and property. This at present is their system—for all property to belong to their Chiefs; but Christianity will one day correct this sad abuse of authority.

23d.—We weighed anchor and sailed for Lakemba. So poor a place I have never visited as Oneata appears to be. The island is a mere speck, and by no means rich, having only very few people on it, and they are greatly dispirited by the harsh rule of foreign Chiefs. A couple of Tahitian Teachers once lived at Oneata.

24th.—We landed at Lakemba, and found the Rev. R. B. Lyth, Mrs. Lyth, and their children, with Mr. and Mrs. Malvern and their children, all well, and sitting on the beach waiting our arrival as we rolled in among the breakers in the ship's whale-boat. Most cordial was our meeting, and the natives crowded round us, as if their desire to *see* could never be satisfied. The flies and mosquitoes also seemed glad to see us, for we were covered all over with them, and not a few of them let me *feel* that they were there.

I was surprised to see the very marked improvement in the dress and general appearance of the people, as well as of the neighbourhood around.

25th.—The high wind drove our brig to sea; and unhappily there is no anchorage at this island, which makes it very trying for the Master and crew of the "John Wesley."

On our passage hither we passed the island of Ongea, where we saw a fine vessel wrecked upon the reef; and on our arrival here we found that her name was the "Lady Howden," just come from California, where the state of things is extremely bad, according to the account given by Mr. Plunkett, a passenger. They left San Francisco on the 7th of April, 1850; and, at three o'clock in the morning of the 22d of May, struck on the weather reef of Ongea. The man at the wheel cried out, "Breakers ahead;" the helm was at once put "hard a lee," when her keel slightly touched the ground, the wind blowing fresh from the N.E. The command was given to "brace the yards;" but, before the men could obey, the vessel struck heavily upon the reef, carrying away the rudder, and dislocating the shoulder of the helmsman. All command of the vessel was now lost: she rolled about among the merciless waves, until the white foam lifted her upon its crest, and placed her high upon the reef, with a crash that brought terror to every heart. "We now," says Mr. Plunkett, "looked at each other in mute despair; a moment-

ary silence reigned unbroken, save by the roar of the breakers and the dismal sighing of the wind. The sea making continued breaches over her, and threatening to sweep the decks fore and aft, the crew, after a brief consultation, destroyed all the spirits on board, and then took to the boats. They knew they were in Feejee, and dreaded the jaws of the cannibals among whom they were wrecked, but there was no choice; so they pulled towards shore, from which they were distant about seven miles. After crossing other reefs, and getting nearly filled, they approached so near the shore as to enable them to see the natives. They approached," says Mr. Plunkett, "and made signs; but we could not understand them. For a while we lay on our oars, for the purpose of discussing how we should act: some were for seeking a passage out to sea, and shaping their course for the Isle of Pines, nine hundred miles distant: others were for urging our way through the reefs towards the shore; I was of this number, for I preferred the *natives* to the *billows;* and in this, at last, all concurred. We hoisted our ensign and gave it a cheer; upon which the natives launched a canoe and came off, giving us a hearty *shake hands.* We were astonished; and having landed, the moon shone forth and the bay was tranquil. We once more trod the green sward, and my heart beat quick. Being met by several natives, they conducted us to a hut, where an ample supper of yams and cocoa-nuts

was provided. Before retiring, they had prayers in their native language; and, as they sang their evening hymn, I felt a calm devotion, to which, I regret to say, I had long been a stranger. I need not say I was agreeably surprised to find, that, instead of being among cannibals, I was in the midst of devout Wesleyans. O what gratitude I felt towards those brave soldiers of the Cross, who came into these distant lands to teach the will of God to this benighted people! Well and faithfully have they laboured, and we derive the benefit of those labours. No longer were the diabolical orgies of the Heathen Priest tolerated. The wail of victims no longer fell upon the ear; the solitude was undisturbed by sounds of midnight massacre. All here was peace, piety, and religion!"

In a few days the party reached the house of the Rev. Messrs. Lyth and Malvern, where they received that kind treatment which will not soon be forgotten by these shipwrecked voyagers. The "Bramble" from Sydney came in, and all hands escaped in her. The wreck was sold by auction, and bought by Lieutenant Pollard, who presented the same to the Mission; but whether any thing will become available from this sad shipwreck remains to be seen.

Mr. Plunkett is very loud in his praise of our Missionaries, although he was, I believe, brought up in the Roman Catholic religion in Ireland. I understand he is an attorney at Sydney. The

Master's name was Chalk; and some parties on board say, that much blame attaches to him, as it was moon-light, and full time was afforded to discover the reef and keep clear of it; and, moreover, that he had ample notice thereof. The wrecked vessel on the reef of Ongea is distant from Lakemba about fifty miles.

When I was at Hihifo in the Island of Tonga, there was a great stir about so many of those people going away to Feejee, where they generally act as the English in Paris—cast off restraint and live as they list. A canoe just then starting had very few persons on board but Papists and Pagans; our good people having been generally restrained by their Pastor, Mr. West. It was, however, agreed that two Local Preachers should go in the canoe, one of them called Samuel and the other Levi. The canoe started; but soon met with bad weather and a contrary wind, the sea being greatly agitated, and the people sadly perplexed. One advised this, and another that, when one of the Local Preachers said, "My mind is this, —You see how the elements are against us, and are we not set one against another? Here is a Papist and there a Heathen: what can be done better than for us all to become one, by falling down and embracing the one religion—namely, that of God's book?" To this all agreed, and immediately fell down and made prayer, which the two good men conducted with earnestness and

propriety; and, to their astonishment, while they were at prayer, the clouds broke away, the wind sprang up fair, and all went on cheeringly with this canoe. They did not, however, depart from their solemn compact; but, having done their work here in Feejee, in a very few days, have sailed again for Tonga, so anxious were they to tell the news of their wonderful preservation through prayer, and the conversion of all the Papists and Pagans as the consequence! To a people so little informed as yet, it may be expected that God will sometimes show His favour by outward and temporal blessings. So it was especially in the early days of the Jews, whose conquests in the Land of Canaan were viewed both by themselves and by their enemies as so many interpositions from the Almighty. I should further remark, that when this canoe hastened away from Feejee, with glad hearts on board, to tell the glad tidings, she was accompanied by another, chiefly of the Popish party, and especially the Chief of the canoe; but the latter canoe is returned through bad weather and contrary winds, while the other is gone on her way.

26th.—I paid a visit to the King of Lakemba, who has embraced Christianity since I was last here. His religion, however, is only in word, and not in power, so far. He is by far the heaviest man I have seen, being more than six feet high, wide shoulders, stout limbs, and is withal most astonishingly *fat*. At present he only attends the

public worship, and bows the knee to Jesus; but does not put away his many wives: "for," says he, "I cannot afford to do so; these women are the main source of my wealth." The Priest tells him, if he will join them, he may keep his wives; but our brethren tell him, that his many wives are not at all necessary on account of wealth; and as they are not sanctioned by Christ, he must give them up, or die the second death. The Priests ply their crafty arts; and the Gospel has to make its way, in the case of this King, and in a multitude of other cases, in opposition to Heathen darkness and prejudice on the one hand, and against Papal indulgence, the indulgence of any and every sin, on the other. What a scourge and curse to man, and what an insult to Christ, is Popery! And what an offence to the Lord and Master must it be, for Protestant England to vote her money to train and multiply the Priests, who, if they can, will subjugate all power to themselves! Dominion over the human mind is the object of the Priest; and the extinction of the light, by closing the word of God, is the grand means of effecting their object. But who can tell how many *ends* the providence of God may be at this moment accomplishing by the "man of sin?" Perhaps Popery may, without intending it, act upon us as a spur to education and to the wide-spread circulation of the holy Scriptures. These are now our duties in Tonga and Feejee, and second only to preaching the Gospel.

I was struck, when leaving the shores of Tonga, off Nukualofa, with the superlative beauty of the small fishes, about two inches long, playing about the coral reefs. King George was standing on his canoe, observing our embarcation, and bidding us farewell; the coral itself was glowing in various forms and colours; but these lovely little fishes were slowly gliding from one coral tree to another, some of a dark blue, others of a greenish blue, some red, and others orange colour; but all these colours were of the most dazzling brilliancy. The same scene and about the same scale were observed yesterday at our reef off this Island, (Lakemba,) with the addition of two very large turtle floating in the blue deep sea, at a small distance from the reef.

27th.—There is peril to navigation, but still there is beauty, in these coral walls, built almost perpendicularly at a small distance from an island. Take, for instance, the harbour of Ongea: one side is the island, and, supposing its form to be that of the half moon, the reef strikes off in a circular form from one of the horns, and sweeps round a distance of more than twenty miles, joining the other horn; leaving a tranquil sheet of water within, about twenty fathoms deep, where a frigate might go through the evolutions of a cruise. Upon the reef or breakwater the roll of the ocean breaks with a fearful roar, and showing its milk-white crest, as a strikingly interesting object to those who

are safe within, and a warning not to approach too near to those who are navigating the open ocean. It is probable that lamelliform coral is generally based upon the rocks beneath, and seldom so deep as twenty fathoms, as the coral-building zoophytes are not found efficient at a greater depth.

No doubt there are several causes at work throughout this vast corallian sea, producing their corresponding alterations in the reefs and islands of the ocean. The action of fire in the form of pulsive and oscillating earthquakes, leads to upheavings at one time, and subsidence at another. But to aqueous, probably more than to igneous, causes may be attributed the singular formation, through the vital agency of the coral-building *polypi* in these intertropical seas.

Some of the reefs in Feejee extend fifty miles at least, beside the fringing or detached reefs less or more plentifully scattered up and down among the islands, and beyond them. In New Caledonia there is a reef extending at least one hundred and fifty miles, and almost unbroken the whole distance. Flinders says, the Great Barrier Reef to the N.E. of Australia extends nearly a thousand miles in length, and from thirty to seventy miles from the shore. "There is," says Darwin, "a simplicity in the barrier-like beach, the margin of green bushes and tall cocoa-nuts, the solid flat of coral rock, strewed here and there with great fragments, and the line of furious breakers, all rounding away

towards either hand. The ocean throwing its waters over the broad reef appears an invincible, all-powerful enemy; yet we see it resisted and even conquered by means which, at first, seem most weak and inefficient."

It is not that the ocean spares the rock of coral; the great fragments scattered over the reefs, and accumulated on the beach, where the tall cocoa-nut springs, plainly bespeak the unrelenting power of the waves. Nor are there any periods of repose granted. The long swell caused by the trade-wind, blowing so long in one direction over a wide area, never ceases to rage. It is impossible to behold these waves without feeling a conviction that an island, though built of the hardest rock, let it be porphyry, granite, or quartz, would ultimately yield and be demolished by such irresistible forces. Yet these low, insignificant islets stand and are victorious; for here another power as antagonist to the former takes part in the contest. The organic forces separate the atoms of carbonate of lime one by one from the foaming breakers, and unite them into a symmetrical structure. Let the hurricane tear up its thousand huge fragments; yet what will this tell against the accumulated labour of myriads of architects at work night and day, month after month? Thus do we see the soft gelatinous body of a polypus, through the agency of the vital laws, conquering the great mechanical power of the waves of the ocean, which neither the art of man, nor

the inanimate works of nature, could successfully resist.

28th. Sunday.—The early service commenced with the rising sun, and the public preaching at nine o'clock. After the first hymn had been sung, the people fell on their knees, and uttered such piercing cries as I have not often heard; the voice of the Minister could scarcely be heard for some time. The crowd of serious worshippers was very great; and many a dark Feejeean face was lighted up with the joy that at once subdues and cheers the inmost soul of the true Christian man. Tuinayau, the King of Lakemba, was present. He is now a *lotu* man, and has family prayer; but, so far, his Christianity is little more than nominal. However, as faith cometh by hearing, and Christ is pleased to see a man waiting for Him, though it be only by the highway side, we may hope to see, in the case of this King, first the blade, then the ear, and then the full corn in the ear; fruit brought forth unto perfection. The Tonga people residing here used to be, in many instances, mere scape-grace people; but the case is very different now. They are generally an orderly and respectable class, fearing God, and walking uprightly.

Joel is come from Tonga, as an officer of the Government, to say, that those who wish to go back and be the subjects of King George, must at once arise and go; and the rest will be no longer acknowledged by George, but will, in future, be

subject only to the Chiefs of Feejee. This stroke of policy, on the part of the King of Tonga, will greatly assist our Missions, by preventing men of a rambling turn from breaking away from under all authority, both in the state and in the church of Christ.

Mr. Lyth informs me of a war which raged between Somosomo and Natawa a few months since. Tuihilahila, the King of Somosomo, invited his antagonists, who were foolish enough to leave their fort and meet him in open field, where several of them fell down slain in battle, and about forty of them were roasted and eaten; but the principal Chief was taken alive, killed, and roasted. He had been the intimate friend of Tuihilahila aforetime; and, when the baked body was set before him, the King soliloquized over his victim thus: "Thou hast been my brother: had I fallen into thine hands, should I not have been eaten forthwith? And dost thou think of an escape? No, verily." This said, Tuihilahila proceeded to feed upon the heart, the tongue, and the liver of his victim.

The entire population of the fine district of Natawa is now either destroyed or scattered; so none remain to cultivate the soil. The Gospel, which is the great peace-maker, as well as the great civilizer, has been rejected at Somosomo.

29th.—Looking down this morning in front of Mr. Lyth's house, I observed a crowd of boys busily at work near the chapel, preparatory to a forth-

coming school-examination, for which they are making all kinds of preparation; and, among the rest, clearing and putting in order their playground. I asked Methuselah if he thought the Tonga boys could be induced to work so willingly and briskly. He shook his head in token of his doubt.

To civilize a barbarous people, they must, necessarily, be instructed. There are two ways of doing this,—colonization and Missions. A colony of polished adventurers will generally, if not always, swamp a race of barbarians. This seems to have been the case with the aboriginal Greeks, under the denominations of Pelasgi, Aones, Hyantes, Leleges, &c., who were savages, dwelling in caverns, and eating human flesh. The Titans colonized Attica; and, no doubt, the weaker natives were subdued by them: the refined and copious language of Greece is most likely not the language spoken by the savage, but by the more polished invaders from the East. Ignorance is almost sure to fade away in the presence of wisdom and the arts of civilisation. The Gospel seems to be the great and most rapid civilizer of barbarous men. It throws a class of new principles into the mind; teaching truth to the liar, cleanliness to the filthy, purity to the unclean, and industry to the idle. And God's law is written in the heart; a power is also imparted that men may do His commandments. The slave is set free by the New Testament, and oppression is melted down, till the tyrant himself becomes no longer an

oppressor, but learns to love his neighbour as himself.

As the Gospel corrects the morals of any people, so it awakens a thirst for knowledge and improvement. The people want better houses, better canoes, better clothes; they also want books; and all these new wants must lead to new and increased efforts to obtain what they desire: they cease to lie down all the day long, and, by increased labour, their wants are met and their character improved.

With an increase of knowledge will grow up better laws and government; as is the case in Tonga, and will be the case here, where the people are much more under the power of fear, and the grinding tyranny of their Chiefs, than they are in the Friendly Islands.

It is truly gratifying to witness the difference which has taken place, since I was here three years ago, in the clothing of this people. *Then* all was offensive and disgusting; men and women of all classes going about in a state only just removed from nudity, and the sons and daughters of great Chiefs absolutely naked, and ashamed to meet any one in the pathway, as they well might be! *Now* all is changed; and all persons, from the King downwards, have a good piece of native cloth wrapped round their waist, or a piece of calico. Yesterday I witnessed the crowds of natives passing to and from the chapel; but not one exception did I see: all were clothed sufficiently for their taste

and circumstances in nice, clean, and generally *white* garments. Their singing, too, is greatly improved; some of our tunes were sung very sweetly, but not, of course, so powerfully as in Tonga. Perhaps Divine Providence may overrule the coming here, from time to time, of the Tonga people to build canoes. The Tonga men are far the best carpenters, and the greater voyagers; but in Feejee only is found good timber for ship-building. Many irregularities and sins have come out of these visits; but I hope to see the day when the evil shall be avoided, the good retained.

In Tonga, when the wind blows from the south, and the weather is cold, the Chiefs spread a banana-leaf on their floor, and kindle a small fire. But, for the purpose of obtaining light, they generally burn a piece of wood, that gives out a clear flame; and, in the King's dwelling, I have seen cocoa-nut oil burning in a cocoa-nut shell laid on the floor, and the King contriving to read by its low and inconvenient light.

It was no better in Homer's time among the Greeks. The palaces of Princes were lighted by odoriferous wood; they likewise used torches of pine and resinous wood. In Feejee, as well as in Tonga, they usually burn the dead fibre of the fruit-stem of the cocoa-nut. The Greek had his olive oil, and these islanders have the cocoa-nut oil; but neither cared much for its use, as a light-giving medium, till civilization had considerably advanced.

The double canoe of these Islands resembles the ancient vessels of Athens and Sparta about the time of the Trojan war: in both cases they had no keel, one mast only, carried about eighty or a hundred men each, and were uniformly drawn ashore when the vessel was in port. In both cases, also, the ships of Bœotia, and those of the South Seas, lowered their masts upon deck at the close of the voyage. And who shall say that these fine people, with their Christian Scriptures and their Christian Schools, may not, at an early period, outstrip the classic nations in the knowledge which only is worth having, and which may be possessed by any man whose life is a vapour, but whose abiding home is with his fathers, the Prophets and Apostles; Jesus Christ himself being his exceeding great reward? George Tubou, of Tonga, being a wise, powerful, and Christian King, will, we may confidently hope, give a mighty impulse, by wise government and Christian example, to the upward progress of the people who feel his influence.

There are few things connected with the steady and rapid propagation of the Gospel among these islands, of more importance than the appointment of native Teachers; truly regenerated men, who are able to teach others in the things which they themselves have learnt from the Holy Scriptures, as explained by the Missionaries, and sealed home upon their hearts and consciences by the Holy Spirit.

These useful agents generally know much more

of the science of saving truth than the people of their charge; and they know well the way of their own people,—their modes of thinking, their exposure to error, their weak points, and the best way to propose to them the Gospel of Christ. They are usually faithful shepherds over the flock committed to their care; and the Romish emissary, who may come after they have taken the oversight, will find them generally very difficult to deal with. They hold up their New Testament, and say, "Here is God's word. Is what you teach about the Virgin Mary here? where is it? Your ways are from beneath, they are from *man;* but our way is from *God.* Shall I read you the proof?" By this time the poor fellow has more than he came for, and sheers off confounded by the word of God in the hands of a barbarian.

At Moala the people are awful cannibals, and full of all kinds of sin, corruption, and Satan. Two men, whose hearts God had touched, rose up in the love-feast and fully offered themselves as Teachers willing to go to Moala. Their offer being accepted, they set sail, but met with contrary winds, and hovered about, waiting for a change. The people of Moala saw them, and prepared to cut them off, of which the Teachers knew nothing; but in the night the wind changed to the right direction, and in they went. When the morning light came, Paul and Philemon (for so they were called) were in the midst of the Heathens, who, being unable to account

for their being there, changed their minds, and concluded that their gods had sent them. This was their "entering in" at Moala, where we have now one Chief and several of his people who *lotu*. It is true, the beginning is small, but the Day-spring has risen, and the Sun of righteousness will as surely appear in due time.

Mr. Malvern has been over to see them, and was quite a curiosity among the savages, who felt him, and told him he was handsome. At present there is a conflict on this island between truth and error; for

> Satan trembles at his loss,
> And hates the doctrine of the cross.

The Lakemba Circuit has twenty-four islands within its circumference, on twenty-two of which we have native Teachers, and some who *lotu*. Two islands are still Heathens; but even these are crying out for Teachers, and glad should we be to have it in our power to send some proper, well qualified men to these openings, and trust that Divine Providence will send us a supply; "for the harvest truly is plenteous, but the labourers are few."

The case is the same at Tonga: every man has his hands full, and more would be employed if they could be found; this state of things is every way scriptural, and shows the work to be of God. Let no one, however, suppose that there is no danger in the case of Paul and Philemon: they are living on the graves of the slain; and every day brings threats

from the Heathen that they shall die next. But they refuse to move, telling the people they are not afraid to die in the cause of their Lord and Master; and if they please to kill them, the Lord must give them leave, and then their murderers will have to meet them before the judgment-seat of Christ: every word of which strikes terror into the poor defenceless Pagan's heart. So far these eminently pious men are saved from the jaws of unbelievers; and the hope is, that God will honour them, and continue to preserve them.

Totoya is another fine island, where the Gospel has been planted by a native Teacher, sent there by the Missionaries; one of whom, Mr. Malvern, has made a voyage of four hundred miles, and visited these out-stations. He tells me that Joel is deeply devoted to God: having been very clear in his own conversion, he sets the Gospel scheme before his hearers in a striking light, and they hear him with the greatest respect and interest. During the last year, Joele has enrolled sixty persons as meeting in class, and eighty who attend the school, beside almost the whole population who hear the word of God from his mouth.

His own house, built by his own directions, is a pattern of neatness and good taste; while the Chapel which the people have raised is the best in this group. Here is the result of a native agency properly superintended by good Mr. Lyth, and his zealous colleague; which demonstrates that

God's hand is eminently with his servants. In twelve months, two hundred souls have *lotued*, chiefly through this Teacher's instrumentality; and many of these are new creatures in Christ Jesus, and others are earnestly seeking this great salvation.

The island of Cicia, or Thethea, is another of those places full of the habitations of cruelty. Till the native Teachers landed there, no white man dared to venture there; and one who accidentally drifted lately to this savage isle was murdered forthwith, and probably eaten. With the exception of one visit each from two of our Missionaries, the natives only have sowed the seed, and planted this part of the Lord's vineyard; where we have a church comprehending a hundred and twelve members; a school of seventy children, and about four hundred regular hearers. The entire population has embraced Christianity; and many of them walk in the light of the Lord, and in the comforts of the Holy Ghost. They have built themselves two good chapels; and being full of life and energy among themselves, they are also zealous for the spread of true religion.

The same process goes on in the interior and distant towns of the large islands; in the majority of cases the converted natives are our pioneers and forerunners in this great work of evangelizing the Pagans of their own race, for which they possess many obvious advantages over the Missionary, whose oversight, however, they constantly need, and mostly have.

Thus it pleaseth God to work: the Missionary plants the tree of life; many are saved in the use of the ordinances of the Lord; the power of Christ rests upon them that believe, and they are willing to go any where, carrying with them this Gospel of the blessed God. The cry of distant places, like that of Macedonia, is heard by the Missionary; and he sends forth the agents whom the Lord hath prepared to his hand, and it happens to them, as to those who were scattered abroad throughout the regions of Judea and Samaria, who went every where preaching the word. Such was the order of God and church order in those days. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

So the Scriptures teach; and so our churches do, and have done from the beginning. But I know a Colonial Bishop, who found our system of Local Preachers grafted and interwoven into "the church," and he strove to put it down; but the natives refused to be silenced, and his Lordship must wait till they die off before "the church" can be purged of this part of our scriptural Methodism.

31st. — The British Conference begins to-day; may wisdom, peace, and love be there; and may our brethren at home abound in prosperity, that these ends of the earth may be partakers of the benefit! A body of more holy, wise, impartial, or upright men I have never seen, nor expect to see, under the sun.

This morning I measured one of our Local Preachers, who is Chaplain to the King; and he measures six feet five inches and a half, without shoes. He is a man of a fine spirit, and is called Jeremiah. He is of Tonga parents, but born in Feejee; where God has found work for him to do, nor does he withhold His servants' reward.

There is not much idle bread eaten in Feejee. Mr. Lyth has the sick to attend, besides his Mission affairs. Mrs. Lyth has her family and the barter going on. Mr. Malvern has his native school and his Mission work. Mrs. Malvern has the children of the two families every alternate week, and also her family-engagements. There is no time to be dull in the Mission work.

I attended the School here conducted by Mr. Malvern, and consisting of about one hundred children. At Tonga I saw the Schools in an advanced state, while here we are only just beginning; but the beginning is very hopeful. There is great difference in the material we have to work with. In Tonga the children sit with all the sober dignity of Judges on the bench: whereas the raw

village and the sea, on which trees and esculent roots are growing. But the high land is valueless, or nearly so. The royal palace is a large house without partition, door, or window; a large iron pot is seen hanging over a large fire, screened from a tropical sun by a roof of thatch. King Eglon feeds on the fat of the land when it has passed the process of the iron pot. I regret that his weight cannot be exactly ascertained; but we are, no doubt, within bounds when we judge this stout, tall, and fat Prince at three hundred and twenty pounds. He has some twelve wives, who, in reality, are his kept slaves. When Kau, who is Ambassador from Bau, was asked if this King was a cannibal, he replied, "I do not know; but the men whom I have eaten, others assisting, are in number forty-five." Kau is a praying and hopeful man; but he trembles at the review of his past life; his tall and bony frame seems, when he is speaking of his enormous sins, to be hair-hung over the bottomless pit; a tremulous quiver tells the tale of emotion within.

Tuinayau has embraced Christianity; and, if he sincerely and humbly seeks Divine Mercy, casting away all his sin, *he* will find the Saviour. His entire empire may extend over some eight or ten islands, and comprehend about three thousand souls. I set down the main outlines of this small ruler, for the purpose of showing that the circumstances of our Missionaries here have been sufficiently trying.

Nothing could sustain them for so many years but the hope of saving sinners from the error of their ways, of bringing many souls to glory, and hiding a multitude of sins. "Servants of God, well done!" and let all the glory be ascribed to the Divine Master.

Kau, the Ambassador, has just brought me two arm-bones of the Chiefs whom he ate on Viti Lavu, near Bau: their names he also gives,—THOLA-MANU-LAVU, and THOLA-NGEO-'MBO-EMBA. They were reputed mighty warriors, and fell in the open field by the club of Kau or his friends. The bones are the small bones from the wrist to the elbow.

Kau has begun to pray and weep before the Lord, and gives me these bones that others may see what a sinner he has been, and with the hope that many will pray for him, the chief sinner in Viti (Feejee). So he says and feels.

How rich are the provisions of that Gospel by which such awful cannibals are recovered from their fall, and restored to the favour and image of the holy, blessed God! What a triumph has Christ won over sin, Satan, and fallen man in these islands of Feejee! Surely, "where sin abounded, grace did much more abound;" and "He *must reign* till He hath put all enemies under His feet."

Zephaniah is a good man living with Mr. Lyth; but, in former days, he was a great cannibal, and, though the Lord has forgiven him, he cannot forgive himself. I observe that at family-worship poor

Zephaniah is pretty generally weeping and sobbing; and not unfrequently his emotions border on convulsions; and so it is with others in this land. They feel ashamed, amazed, and confounded at their depth of sin and wickedness; and who can wonder at this?

3d.—My birthday, fifty-seven. How quickly is life ebbing away! My fathers are gone;

"And I am to the margin come,
And I expect to die."

I have done but little and suffered less in my Master's employment; boasting is indeed excluded. I might easily discourage myself, and thereby weaken my hands in the conflict; but let me rather cherish gratitude for all God's mercies to me during my past life, and resolve to live nearer to Christ for the future.

"See there my Lord upon the tree;
I hear, I feel, He died for me."

By God's mercy, I am in good health, and pursuing my proper work among these brethren and their devoted families. I write this in the house of my kind friends Mr. and Mrs. Lyth, at Lakemba, in Feejee, where we are all busy in God's work, sending to the sea-side clubs, mats, &c., for sale in London, to help the Missions.

The cocoa-nut tree is one of the finest objects in nature. Its stem is tall and slender, without a

branch; and at the top are seen from ten to two hundred cocoa-nuts, each as large as a man's head; over these are the graceful plumes, with their deep green gloss, and beautiful fronds of the nodding leaves. Nothing can exceed the graceful majesty of these inter-tropical fruit-trees, except the various useful purposes to which the tree, the leaf, and the nut are applied by the natives.

1. The STEM is used for,—

Bridges, posts, beams, rafters, paling, ramparts, loop-holes, walking-sticks, water-butts, bags, (the upper cuticle,) sieves in use for arrow-root.

2. The COCOA-NUT is used for,—

Milk, a delicious drink; milk from the scraped nut, used for various kinds of food; jelly, *kora*, pulp, nut, oil, excellent and various food for man, beast, and fowl.

Shell.—Vessels to drink out of, water-pitchers, lamps, funnels, fuel, *panga* (for a game).

Fibre.—Sinnet, various cordage, bed-stuffing, thread for combs, scrubbing-brushes, girdle, (ornamental,) whisk, (for flies,) medicines, various and useful.

3. The LEAF is used for,—

Thatch for houses, lining for houses, *takapau*, (mats,) baskets, (fancy and plain,) fans, *palalafa*, (for sham fights,) combs, (very various,) bedding, (white fibre,) *tafi*, (brooms,) *kubatse*, (used in printing,) *mama*, (candles,) screen for bed-room, waiter's tray.

Here are no less than forty-three uses of which we know something; and the natives know of others to which they can apply this single instance of the bounty of the God of nature. For house and clothes, for food and medicine, the cocoa-nut tree is their sheet-anchor, as well as their ornament and amusement, who dwell in the torrid zone. But there is another tree,—it is "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Sublime emblem of Christ the Restorer! the Fountain of all bliss and glory, ever present with His saints; containing in Himself every bounty of every kind, and that for ever and ever! "His people shall be all righteous;" "and there shall be no more curse."

Hail, exalted Lord, going forth from conquering to conquer! Thy enemies shall lick the dust, and gnaw their tongues with pain; for Thou shalt turn the way of the wicked upside down. Thy servants who sowed the good seed are esteemed mean and feeble things of nought; but Thou wilt say to such, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

4th, Sunday.—The times of devotion were sunrise, nine o'clock, two o'clock, and six. The afternoon service was a love-feast, at which the attendance was good, and the people spoke freely and almost in every case they declared that the

grace of God had brought them salvation. They had passed through the pangs of repentance, and come to the conclusion, "We must go to Jesus, let us go at once;" and in the majority of cases the Lord had cut short the work in righteousness, and fulfilled His own word, "This is the day of salvation." "He that believeth shall be saved." Generally it appeared, that the applicants laid down their burden at the Saviour's feet, and went away "full of peace and joy through believing."

Forty-eight persons spoke, and at the close of the service some were in distress, and others in raptures of joy. All fell down on their faces, and raised such a cry as made the valley ring again; but the weeping and crying out gently subsided; and the love-feast ended in subdued and reverential love.

My good brother Lyth has, at my request, made notes of what was said in the love-feast, and, since the above was written, has handed me the following brief account:—

LAKEMBA, Sunday, August 4th, 1850.—At the love-feast held in Bethel chapel, there were forty-eight persons who spoke of the goodness of God to their souls, amongst whom were a goodly number of girls belonging to the Mission School. These have lately turned to the Lord, have sought and found peace with God through our Lord Jesus Christ, and are rejoicing in God their Saviour. Their testimony to-day was chiefly to this effect:

Most who spoke clearly testified, that, though once enemies, they are now reconciled to God through the death of His Son, and have been made partakers of the Holy Ghost. The following are some of the statements made:—

Jeremiah Kienga said, that the work of God has been made very clear to his mind; the eyes of his soul have been opened, and the love of God made clear to him, during the past year. He is now saved through the death of Christ. "If my life was to end just now, I should be with God."

David Palu:—"My original state was bad; but I can now rejoice in the cross of Christ, the Source of life. I praise God who has made me His. I am in His presence, and desire to die in His service."

Matthias Waitaiki:—"I am a sinner. I *lotued* formerly to no purpose. I understood not what religion was; but, since my residence in another island, my mind has been enlightened. I formerly pursued sinful pleasures; but now the Lord strengthens me to do all things, and I wish to live and die in the work of the Lord."

Cornelius Musuka:—"I know that Christ died for my sins. I wish to follow His will, and end my life in His service. Before the Missionaries came from Britain, we knew not—but now, through them, we know—the way of salvation."

Peter Koroi Randinimbau:—"I know I am a sinner. We are a people divided asunder: some are alive, some are in hell. We know the worth

of Christ: He has called us from the grave and from hell. I am accepted of God through Jesus."

Manoah Tuu:—"I make known my joy not in my own wisdom, but in the Lord, because I know His great love. I was a wretched sinner; but the love of God was swift. I expected death, but now have life, trusting in Christ. My flesh suffers pain, but it warns me to prepare; and I am not afraid, but rejoice, having a ground for hope. I glory in the cross of Christ."

Kanakana:—"My heart rejoices in Christ. He has saved my soul. I trust in Christ for salvation, that I may escape."

Joel Mafileo, a Tongan Chief:—"I see the work of the Lord. We thought the work of the Lord in Feejee was difficult; but I now see it. I first saw it in Oneata, and now I see it in Lakemba. I see the power of God; the people believe in the Lord. Feejee wants labourers. I give myself to the Lord to be my guide, that I may be where He pleases: this is my mind. I do not choose for myself. I see that God is at work in Feejee."

Adelaide Korosovou:—"I praise God this afternoon. Sweet to my heart is the word of the Holy Spirit, His cry in my heart. I am at peace with God, through the blood of Christ. I trust not in myself, but in Christ."

Takelo:—"I have been a great sinner; but rejoice in the Lord, who has died for me; and I desire to work for Him."

Loata Biu:—"Joy springs up in my soul every day, because of the life I have through Christ, by whom I am reconciled to God. None was bad like me, but I am now reconciled to God through Christ."

Moses Naulu:—"From my beginning I was a sinner. I rejoice that I have discovered this: at first I was a mere professor; but I heard a sermon on prayer, and then went into the bush to pray, and the Lord turned me. I desire to trust in Christ: in Him only I can have life."

Nathaniel Koroi Vuki:—"I was a bad man: twice I came from M'Bau to persecute the Christians. But great is the love of God that has saved me. I was a mere professing Christian four years, I praise the Lord. I was a man-killer; but the Lord has turned me and loved me. It is right I should be sent to work for the Lord in some land, because of having been so great a sinner."

Zephaniah Kuawa:—"I would fain have salvation. I flee to Jesus. I cannot count my sins; but Jesus saves me."

Charlotte Lewamanu:—"I was a very bad woman; was enslaved by a white man, and committed many bad actions. But I have fled to Jesus, to Him only I am reconciled to God through Jesus, and trust in Jesus. I pray night and day to God, and beseech Him to do with me as He pleases."

Raingase (a female who stood weeping some moments):—"I was an enemy of God, but have lately

found the mercy of God. I give myself to Him to do as He will with me."

Caroline Lauji:—"I rejoice in the Lord and in the great things I see. I trust in Christ. I expected hell, but know He has done great things for me. Praise God, I have peace through Christ the Lord."

Mary Magdalene Veisei:—"I know that Christ died for me, and it is right that I should love Him."

Paul M'Biu:—"I was ignorant of the love of God, but now know it. I was a great sinner, but now have life through the cross of Christ."

Adelaide Mafi, a Tongan Class-Leader:—"I make known not my goodness, but the Lord's love. I know the Lord works in my heart, and I rejoice on account of the kingdom of Jesus within. Great was my trouble; but I found peace and life in Him. I do not wish to go to Tonga, but to do the Lord's work in Feejee."

Nathaniel Nainima:—"I delight in nothing else but the religion of Jesus Christ."

Grace Rawa:—"I do not stand up in my own strength: it is God who strengthens me. I thank God, because He has prevented the bad things in my heart. There is one thing that lies heavy on my mind: my children have gone to the Popish religion. I pray God to help me to do what I can to make them turn back."

Sivoki (a young Lady Chief):—"I praise Jesus,

I know His love. The Holy Spirit is with me. I praise Jesus."

Enea Sau:—"I know I am reconciled to God through Christ Jesus."

Josiah Langi:—"Religion is sweet. Formerly my ways were sinful; but sweet has been the word preached and the death of Jesus. I stand up to declare the power of God in my soul."

Enoch Wanka-ng-gele:—"I *lotued* some time ago, but *lotued* to no purpose. I then began to feel myself a sinner, and trembled on account of it. I then thought of my friends sitting in darkness, and prayed night and day that they might *lotu*; and now the good news has come, that a hundred of them have *lotued*: my heart is very glad because of this."

Mary Usavere:—"I do not stand up to tell of my bad doings, but to testify of the great love of God and the power of the Holy Ghost in me a sinner. The love of God is sweet to my soul. Wherever I go, Christ goes with me. If any one speaks evil of me, the Holy Ghost tells me not to listen. I am employed in the work of God; but I do not trust to that. I cleave only to Christ."

Daniel Havea, a Tongan Local Preacher:—"I praise Father, Son, and Holy Ghost. My soul rejoices on account of the work of Christ in the souls of the people. My soul looks to Jesus: I still work for Him. Some of our friends are gone. My heart is warm. I could not sit without telling

you how greatly I rejoice in the work of the Lord."

5th.—We have received intelligence from a distant island, that one hundred persons have taken the profession of Christianity. Goro is its name. Thakumbau was long since solicited to allow a Native Teacher to go there, but he refused. About twelve months ago he gave way; and, at the earnest request of many people there, a Teacher was sent. Goro may contain some ten or twelve hundred people; of whom we hear that one hundred have cordially received Christianity, through the teaching principally of a native man who went there with Christ in his heart and the New Testament in his hand, proclaiming as he best could "the whole counsel of God." The result is, that a great many have cast away their idols and Heathenish practices, submitting themselves to the doctrine and precepts of Christ. They will now want to read, and will search the Scriptures for themselves. This is the way in which God has chosen to work in the islands of Feejee.

6th.—It appears that Batinamu, the principal Heathen Chief of Bua, where Mr. Williams lives, had formed a plan for taking Mrs. Williams to himself; murdering Mr. Williams, and sharing out their property among his people who were to assist him in this wicked plot. Up to this time he had been on friendly terms with our Missionary. But

the character of this murderous wretch is best seen in his *professed* and in his *real purpose.* His people were collected and the army in motion towards Mathuata, where he intended to cut off his enemy, Ritova; and then return, and cut in pieces our Missionary and his people at Bua. On his march, however, he turned into a town, where he had a concubine, and tarried there while the people prepared him some food. It had happened, however, that his enemy had sent a whale's tooth to this very town, and hired them to kill Batinamu when a favourable opportunity should offer. That time was now come, and the Chief, having eaten his food, prepared to go; but the barbarous people, who knew nothing of his design upon the Mission-family, rose and showed signs of hostility, and Batinamu, now seeing the trap into which he had fallen, begged for his life, and made large promises: but all was useless. They murdered him while he was trying to get over the fence. His body was cooked and eaten. Our friends knew not the extent of their danger till it was over.

How can any one scruple to acknowledge, that the finger of God was here? A train of providential interpositions like this may well command our admiration, and devout thanksgiving.

When our friends were unconscious of what was passing, the Eye that sleeps not, and the restraining Guardian Hand that guides all events, were there; and pity and love were saying, in tones of majesty,

"Touch not mine anointed, and do my prophets no harm."

One of the persons who had eaten part of Batinamu, had travelled with some of his friends beyond Nandi, into the dominions of Tui-Wainunu; who learnt from the man himself what he had done, and the King fell on him there and then; the man was killed and thirteen others, all of whom were eaten. But God had taken care of his servants; and as they were secure from danger, the chain was removed, and the lions were free.

7th.—The Teachers meet to-day. One has come thirty miles by sea; he has charge of three of the windward islands, where he oversees the Teachers and their work. Being a clever carpenter, he has built a double canoe, and fearlessly navigates the great South Sea. Every thing prospers under his hand: for he is a choice spirit, devoted to his work, and his name is Moses.

These honoured men are chiefly supported by the people to whom they minister; but a trifle must be allowed them for books, cotton shirts, and a few other inexpensive articles.

The Priests of the Pope, on finding that one of their people has cast his brass chain and cross into the sea, have applied to the King to pay for the same; to which the King made this answer: "If the man found your religion to be false, and cast away your trinket as a lying, worthless thing, when he was in a storm at sea, what have I to do with

it? Do not I also believe, that your *lotu* is a lie?" Such waspish, mean, and contemptible men as these poor French Priests, I have not met with before at any time or place. By the natives they are held in derision as false and feeble in the extreme.

I am utterly ashamed to place on paper an account of their paltry, shuffling, and dishonourable conduct.

LOVE-FEAST AT NASAUKALAU,

Held August 8th, 1850, by Mr. Malvern.

BARNABAS:—"Before I *lotued*, my great besetment was pride. All I cared about and attended to was, to think a great deal of myself, and to appear like a Chief, although I was only a poor man. I went with my father to chop a drum out of a tree, that I might bring it to the town, and beat it, and make a great noise, and seem to be some great one. But I began to attend the *lotu*, and to think upon my ways: I then saw how foolish and bad my doings had been. I heard the report of the Saviour, of His coming from heaven to earth on our account. I heard of His wonderful doings, His death, and His rising again from the dead. I then said, Surely this is a strong God. I was led to seek religion, and I found it; and I now know that I am saved and happy. I know that I am reconciled to God through Christ."

Caleb:—"I came from Tonga to Feejee, but

did not know what the *lotu* meant. I was a long time in Feejee in the dark, and did not know what the *lotu* meant, only I thought it a useless thing. When I heard Mr. Watsford preach, I then awoke out of my sleep; and just then the Holy Spirit entered into my mind. I then saw that my sins had been very great against God and very abominable. I thought about my sins, and pondered over their filthiness very much; and very much I was cast down. I was sick with pain in my mind. But when I heard of Christ my Saviour, my heart was warmed and encouraged. I heard in the preaching, that I was to go and pray earnestly to God through Christ; that I was to put my trust in Him for salvation. I went and prayed, and found mercy. I know now that I am reconciled to God through Christ. I am very happy every day."

Naphtali said:—"When I was a Heathen, my mind was very dark; I knew nothing of the *lotu;* nothing of the way to escape hell and get to heaven. I and my companions set sail on the Sunday for a neighbouring island, but we had not gone far before one of our yards broke. We returned to the land, and went and made an offering, and set sail again; the *lotu* people advised us not to be obstinate against God and break his Sabbath. But I said, 'Let us go only.' Before long our canoe struck against a rock and was disabled, so that we were nearly lost. We were seen,

by the people of a large canoe, rocking about in the sea, sinking, and no help; they came, picked us up, and brought us again to land. I then said to my companions, 'Perhaps the *lotu* is true:' and we at once resolved, and went, and embraced Christianity. I heard and paid much attention to the preaching. The darkness of my mind was taken away by the light of the Gospel. I repented truly of my sins, and sought and obtained the Holy Spirit, in answer to earnest and persevering prayer, to tell me, in my mind, that I was reconciled to God for the sake of Jesus Christ. I know now that I am reconciled, and am very, very happy every day."

Josiah said:—"The *lotu* was a long time in Lakemba. I heard the report of it. The Holy Spirit told me, in my mind, that there was only one God, one of whose names was JEHOVAH, and another name was CHRIST JESUS. But I did not regard it; I did not believe it. I *lotued*, however; but not with any benefit until I heard Matthew (the Native Teacher) preach from, 'Awake thou that sleepest,' &c. The thought then came into my mind, 'What is the use of my *lotu* in this way?' When I was a Heathen I thought that there was not any thing that I did badly; but now I awoke, and saw and felt that my sins had been very many and great against God. My mind was very much pained on account of my sins. I then prayed and tried to get saved. I prayed very much

in secret, in the name of Christ, and obtained the Holy Spirit to tell me in my heart that I was reconciled to God. I now know and feel every day that I am saved and happy."

Lavinia said:—"I went to Oneata; and one day, when we were reading our books together, God began to work powerfully upon our minds. The Holy Spirit fell upon us; and so strongly did He work there that our souls greatly trembled. I then repented truly of my sins. I know now what is meant by the atonement of Christ. I have trusted in Him, and have found salvation. I know at this time that He saves me. I have no desire to follow my own mind in any thing, nor do I desire the things of the world. I give up my body and soul to be His only, unto the end of my life."

Isaac Kalou said:—"I was *lotu* before, but turned back to Heathenism again. I *lotued* again, and thought then I was a saved man, merely on account of my embracing Christianity. But I went to hear the preaching, and heard, 'Except a man be born again,' &c. I went away from the house of God, and said, 'My mind is just now turned round by hearing this word. When I renounced Heathenism and *lotued* only, I thought I was all right; but I just now know the meaning of what I have heard; and if I am not born again, I shall not enter into the kingdom of heaven.' Great fear then sprang up in my mind. My soul was so troubled and pained on account of my sins, that

it was like the pain of a spear through my body. The working of the Holy Spirit was very great in me. I prayed very much in a secret place that I might obtain mercy, and my prayer was heard. I know now that Christ saves me."

Matthew (a Teacher) said:—"There was a time when I knew nothing of the *lotu*, or of God. I was admitted with a friend into a love-feast by Mr. Webb; and while I was there, the power of the Holy Spirit came upon me, and upon my friend also. My mind was pained very greatly by sin. When I heard of Christ, my soul became hot within me. I then asked Mr. Webb what I must do, that I might be saved. He said, 'Go and pray in secret, and persevere in prayer to God through Christ, to have mercy upon you and save you.' And while I was doing this, peace sprang up in my heart, and I knew that I was reconciled through Christ; and I know now in my mind that He saves me. When I felt what Christ had done for me, I very much desired to do what I could to please Him; and asked advice from the Missionaries, who told me to follow the word of God; and not fail to go any where as soon as my way was opened by the Lord and His church. I said, 'If it be right for me to go to a distant land, I wish to follow only what is right.' The Missionary told me I must go to Feejee; and when I made up my mind to do so, the Holy Spirit filled me with peace and joy. I came to Feejee, only to proclaim

Christ and His salvation to the people here. This is all I came for; my mind is to do the will of Christ only. I give myself to Him unto the end of my life."

August 8th.—I kept a sharp look-out last night; not being certain, from the juxta-position of the two planets, but Venus might obscure Jupiter's disc in their descent in the western sky. But it turned out, that, though Venus was not more than half of a degree, according to our line of vision, from the path of Jupiter as it passed on in its orbit, yet the distance was quite sufficient to deprive us of the hoped-for transit. These planets shine out with transcendent brilliance in the blue, clear sky of the tropics. The constellations in the southern hemisphere are very rich and beautiful, at all seasons of the year; but when Orion and his companions are also above our horizon, the scene is one of glory and magnificence. All these are named and numbered by Him "who hath appointed the ordinances of heaven."

Mr. Lyth has related to me the following fact:—

A Chief at this place who had long lived in Heathenism and was going to remove, became concerned about his soul, and desired our people, who were at the time in a very lively and good state, to meet at his house and pray for him, that he might be saved. They did so meet, and prayed for the old man; and while they were so engaged,

they were thickly sprinkled with a shower of earth: this they attributed to the devil, who unwilling to part with another of his slaves. had no doubt of the diabolical agent in this ma but still they informed Mr. Lyth of what was g on, who told them that he did not understanc cause of the earth being showered down upon t in the way stated, but that prayer was their course. The messenger, having showed Mr. the small particles of earth upon his hair clothes, returned to the house, and in true n style proclaimed that they were *to fight it* So they renewed their praying, and shortly fall of earth upon the praying people ceased, they were in no doubt but Satan was vanqu and had retired. Mr. Lyth says, there can b doubt whatever of the shower of earth on people in the house; there was none outside, the earth went up by one of the posts. Those bore testimony were unquestionable and, in sense, credible witnesses. The old Chief, official name was Doulakemba, there and became a *lotu* man, and soon after removed t island of Mango, where he lately died, profe Christianity.

"The great day" will declare who were rig *the natives*, who, to a man, affirm that they this earth flying about, and resting upon the ing people, and upon the old Chief Doulak and that there was no wind or other agent

thout to produce this effect; for no perso was esent but the praying people: or *the minu e ilosophers,* who laugh at such idle and super- tious nonsense, and attribute the whole to natural uses.

It may be admitted that Satan is sometimes lied; but do all those who object, believe in the rsonal existence of Satan? Do they believe the riptures? If not, the dispute must be carried on very different grounds; but if they do lieve the word of God, they will find but little fficulty in concluding that Satan has much to with such people as those in Feejee; and that who tortured the person from whom Christ had mmanded him to depart, would only act like mself by taking the course ascribed to him in e case of Doulakemba.

I know from personal observation that the people Tonga, Samoa, New-Caledonia, New-Hebrides, ahiti, and Feejee, believe in the existence of sepa- te spirits, and especially of evil angels. They all eak very positively on this subject, and quote cts to prove that now and then the spirit enters to men, and speaks of future events, which always me round and prove true. Do all these nations id people, differing in almost every thing else, pecially in language, agree upon this point for ıy other reason than because it is a fact? And es the Supreme Being still afford a measure of e prophetic spirit to rest on one here and there,

for the purpose of keeping up the idea of Hi
and of a spiritual world in the minds of these
until the Gospel light shall arise and shine
them?

Since I wrote the above I have visited
house where the natives say the dust was th
Several persons who were there at the time, s
to Messrs. Lyth and Malvern, and myself,
they saw the earth go up by the post, and
when any one was engaged in prayer this
earth was dashed in their face. "In mine i
dashed," said one; "And in mine," said ano
and with the sprinkling earth, there was, they
a sharp hissing noise. The old man was th
to *lotu* in their village; and the evil spiri
obliged, though unwilling, to quit the place,
being no place left for him. No matter wh
man was that began to pray, his eyes, and s
times his mouth, were soon filled with small
earth. They all made search to find out if
was any wicked person concealed, and wer
fully assured that no natural cause produced
effects which they experienced. They then
concluded, that the cause was not only an *evil*
but also *supernatural.*

No doubt the old serpent is extremely exaspe
at our invasion of his dominions here, wher
reign has been so long unmolested. The in
malignity of this fiend, with those in his
would soon destroy Christ's agents in the M

ield, were it not that their Master is their keeper, nd the infernal legion is chained up.

> "Lo! to faith's enlighten'd sight,
> All the mountain flames with light:
> Hell is nigh, but God is nigher,
> Circling us with hosts of fire."

10th.—This tropical weather seems now settled; he wind generally east by south, and the quick-ilver at 80°. Being early in spring, answering to he beginning of February at home, the fruits are ıot yet ripe. The pine-apple, bread-fruit, and ɔanana, are growing large, but not fit for use. The insects, and especially the mosquitoes, sting harply, and with acrid venom: these insignificant ittle creatures are the white people's plague, and he natives' annoyance.

All here is stirring preparation for the forth-ɔming School-examination, and the distant islands ıre sending-in their *church contributions*.

Daniel brought thirty-four bowls, or *gomate*, last ıight, from the newly *lotued* island of Kambara; ınd this morning, Barzillai, another Teacher, has ɔme in from the island of Vulanga, with a dozen ;ood mats, as the contribution from his people owards the support and spread of the Gospel. This is only the beginning of a system, which must ;o on and be encouraged. I observed with plea-ure that some articles sent in were payment for he New Testament, which is in great request here,

as well as in the Tonga District. Nothing so much prized among those who can read copy of the Scriptures, printed at our Missio here; and many are anxious to learn to rea they may "look into the perfect law of libe

We sometimes speak of the cost of the C but what did the devil-worship of this peop them? Take a writer's ink-horn and walk t Feejee, and report what you see. The list *imperfect,* but it is written in blood:—

A man without a finger, offered in sacrifice ther without any fingers, all gone to Satan: a without her ears; another without her nose: with one arm, the other offered to the god or Chief: two other men, one without a toe a other without an arm: a female without legs cut off by order of a Chief; another without u skin: a man tied down at mid-day with h spread open under the direct rays of the sur they were burnt out of his head! These an mutilations of the human body you shall se estimate, if you can, the bodies of the eat the slain! The carnage of Feejee is fearful of and frightful to behold. Such was the p their Heathenism: but the day of emanc is come, and there is great joy in these isla

11th.—At the morning service fourteen were baptized by Mr. Malvern, assisted by mys of whom, we believe, give evidence of a true scr Christianity, both by the spirit which they m

and the fruits which they bear. A deep solemnity rested on the whole congregation during the service. Some of them were amongst the most hopeful young Chiefs in the land, especially Savogae, now named Fanny Maria, a truly pious girl, of high descent.

12th.—This is a wasting climate; I observed that yesterday Mr. Lyth was obliged to change twice, being saturated with perspiration, though he had only walked each time two miles out and home, and the weather was quite the ordinary temperature. Such a state of things, one would suppose, could never consist with the continuance of good health for a long season, and hence all the Mission families maintain that the excellent Mr. Hunt was a victim prematurely to the heat and toils of this climate, and to his efforts, both physical and mental, for the good of Feejee.

As God is graciously raising up well-qualified Teachers, just enough to meet the present necessity, some of them fit for taking charge of a town or a small island, and others further advanced and fit to take the oversight of two or three of these, and to marry and baptize, if need require; I hope the wasting toils of our Missionaries may be spared a little: the seed is here, and native hands will assist to spread it.

13th. — We held our School-examination at Lakemba. Two hundred and fifty children were present from various parts of the island, with a host of people, the King and Chiefs being at their

head. The young people marched, sang, rehear the Scriptures and the Catechism, and showed ot attainments much to the satisfaction of all pres They also laid down their offerings of war-weap and vestments, shells and curiosities of many ki which may one day assist the funds of the Soc on the opposite side of the world. The Tongi also took part in the transactions of the day, and their graceful forms, comely features, and tast dress, added dignity to the scene. The supe civilization of these charming people may be i dered, by God's providence, subservient to the n rapid advancement of the active and interest people of Feejee.

It is impossible to witness the passing event this day without feeling that great changes n result from them, both of a social and moral c racter, to the entire mass of this population.

The following composition, written by one of Teachers called Jeremiah, (six feet, five inches a half, high,) was sung on the occasion as the pec marched in procession towards the Chapel, wh the King and Chiefs were sitting. The wo "We'll follow the Lord," were sung in full cho at the end of every few lines.

VERSES.

The religion of Jesus has come to our land;
The Missionaries have brought it.
Repent ye, and let it be done quickly.
The Light of life has risen upon us,

The Light of the world.
Christ, the Redeemer from the curse,
The Redeemer from the curse of the world,
Jesus, who alone is our Lord,
Has given to us His servants,
That the glad tidings of salvation may be told.
The Bible alone is of any use to us:
It points continually to eternal life.
Repent ye, and repent quickly,
While our day of grace continues,
Because of the death which is not far distant,
And will push us to the tomb.

CHORUS.

We 'll follow, we 'll follow the Lord.

The King came with one of his Chiefs after the business of the day was concluded, and sat with us at the house of Mr. Lyth. Being asked what he thought of the crowd, and of the rehearsals of Scripture and Catechism, he said, "All my people are filled with fear" (a strong Oriental way of expressing astonishment). "We must have another such meeting at once; for all the people are full of desire."

He added, "Formerly we were too much afraid to hold such large assemblies; for one man who owed another a grudge would lift his club and kill him: this would often lead to a general quarrel. If one had a comely daughter present, she would be looked at, laid hold on and carried away in the general stir and confusion: so that parents were

afraid to let their children go out on such occasions. But," said the King, "these are the days of the Saviour, the times of peace and of harmony: the light is now come, and we must learn to be wise; for the days of our folly have been many."

The external advantages of true Christianity are so strong and vivid as to give rise to such a testimony from this man, who, I fear, knows nothing yet of real and heart religion.

At the same time there is in these Schools, especially among those natives where they are new, such a cordiality and charm of brotherly feeling, as well as intellectual pleasure, that it can be little less in their estimation than a mighty moral revolution of social order and of the relation of man to man. They are permitted to blend by the peaceful Saviour; and they who devoured one another aforetime, are now brought into the state of brotherly love, kindled by the Lord and Master.

14th.—As the following letter from the Captain of a man-of-war to the powerful Chief Thakombau is very creditable to that officer, I have pleasure in transcribing it:—

As a proof of the good feeling entertained by the Queen and Government of Great Britain towards Feejee, I have sent one of Her Majesty's vessels to Nukulau, with the nine men who last year accompanied Mr. Fitzgerald to New Caledonia to fish for beche-de-mer, but who were driven out of that country by the people to whom it belonged, and were afterwards brought to Sydney in a very sickly condition. Having been as carefully attended to and as kindly

treated as if they had been our countrymen, they are now sent back to their homes.

I am very sorry that these men were ever employed by an Englishman upon an expedition which, I have been told, was conducted from the first with violence towards the people of another country for the sake of gain.

The Queen's Government disapproves highly of such conduct on the part of her subjects, as it is opposed to the principles of humanity and good-will towards all men, which as Christians they ought to practise, and in this case has been the cause of the death of several persons on both sides. I hope you will in future exert your authority to prevent your people from going upon such expeditions; from which no good can come, and in which they are sure to be the sufferers.

I am also sorry to hear that the men of Solevu have been threatening violence to Mr. Hazlewood and the Mission premises at Nandi. You will no doubt remember, that you promised me last year to do all in your power to prevent this happening again; and I therefore hope that you will acquaint these people that such conduct towards British subjects who conduct themselves well, cannot be permitted. I should be very sorry to be obliged to use the power, which you well know we possess, against any persons in Feejee; and my doing so would certainly have the effect of weakening your power and authority, which, so long as it is properly exercised, I should rather wish to strengthen.

I write this to you because I am sure that your mind has before this become impressed with the conviction of the folly and impolicy of the old Heathenish practices of violence and bloodshed, which I hope are fast wearing out in Feejee. And I assure you, that nothing would give me, as your well-wisher, greater pleasure, than to hear that you had openly renounced them, and, following the advice of your true friend Mr. Calvert and the other Missionaries, had adopted the Christian religion with a full conviction of its truth.

Until then it must be expected that your name, which I should never desire to hear without respect, will be occasionally mentioned in connexion with deeds of horror, which, as I have often told you before, cannot be ever alluded to by a civilized people without disgust, and which it is impossible that a Chief of so generous a character, and of such intelligence as yourself, can ever approve.

Trusting that it will not be long before you will take the only steps which can make you a truly great Chief over a happy and attached people,

I remain

Your sincere friend,

JOHN E. ERSKINE.

Her Britannic Majesty's Ship Havannah,
Sydney, New South Wales. May 19th, 1850.

15th.—The District Meeting began at Lakemba. All the brethren who were present, appeared in good health and spirits, and greatly encouraged in their work; which has spread so swiftly and so far, that, notwithstanding the native agency so largely employed, we need for Feejee, instead of six Missionaries, (the present number,) at the very least sixteen, beside two more for Rotumah.

The Scriptures and the native agency are brought to bear with admirable effect in Feejee; but still a work so widely spread must have the eye of a Superintendent, or we cannot expect the unguided native efforts to be always directed aright; the helm must always be in a skilful hand, or the object will not be attained.

We also greatly need two properly trained Schoolmasters for this Mission; and fine indeed

will be their prospects when they arrive in this interesting Mission-field.

18th, Lord's day.—We had this morning a heavy fall of rain and a crowded Chapel; and the power of God was present to heal.

Mr. Malvern was admitted by imposition of hands into full Connexion with his brethren, having passed his four years of probation with entire satisfaction to all present. He is a very useful Missionary in Feejee, and is blessed with a useful wife.

After the evening preaching, we had the Lord's Supper, in which the Mission families joined; it was a deeply impressive time;—a few persons from England, who left their all, and followed the Saviour to this small speck in the ocean, engaged in changing the manners and morals of a nation, and preparing to appear before the Judge to give an account of their stewardship! The ladies wept and wiped away their tears; the Missionaries sang aloud of help hitherto, and all were resolved and renewed for the future.

19th.—The Chief Waytasau, whose authority in this place is next to the King's and who is a *lotu* man, came into our house, and was persuaded to be married. So he cast away about sixteen wives, and was married to one, but not without a great deal of haggling and hesitation. It is said that the King threw every obstacle in his way, which I can easily believe.

About this great Chief, Waytasau, all are agre on one subject; namely, that he never did a not or generous action. He told us we should n have to support him! Nor would he hear of bei married without wedding-robes being given both himself and his intended wife; to which Mr. a Mrs. Lyth were obliged to add a book and a dinn to himself. And this poor mean-spirited man is t first Chief after the King, in the Island of Lakem and a *lotu* man of the nominal kind. But he h a grown-up daughter, Fanny Savogi, who was ba tized a fortnight ago, and who promises fair become a person of intelligence, piety, and gr usefulness, being a Chief of the first rank, a educated in our School here. It is to t hopeful youth that we must look for the elevati of Feejee in the scale of social comfort a civilization.

20th.—Our District-Meeting ended, as it had pr ceeded, full of peace and brotherly love. Seve of the brethren feel their infirmities, and ha written to the Committee for permission to remo should protracted affliction require such a step. is also agreed to request and even urge the Co mittee to send out by the "John Wesley,"

1. Three Missionaries, to fill up the places those who, if necessary, shall remove.

2. Two trained Schoolmasters, one for Ve and the other for Lakemba.

Besides these, several Native Assistant M

sionaries are now received, and six others received on trial.

I am persuaded that God will carry on His work in these Islands very much through the agency of Missionaries at the head, and Native Teachers, as the acting agents, thickly sprinkled over the whole country.

NOTE FROM THE FEEJEE DISTRICT-MEETING.

LAKEMBA, *August 20th*, 1850.

REV. AND DEAR SIR,

WE feel bound to give thanks to God for your present friendly visit to this Mission, and for your kind attendance at our District-Meeting; and, now that it is closed, we cannot but express to yourself the grateful sense we feel for your labours, prayers, and services in the great cause.

We rejoice in having been favoured with your presence at our District-Meeting, and heartily thank you for the fatherly help and counsel so judiciously afforded, as need required, from time to time.

We anticipate much good to result to this Mission from your expected visit to the father-land; and we can without reserve confide the affairs of our District to your hands.

May it please our Heavenly Father to guide and strengthen you in promoting the good cause, and crown all your efforts and counsels for His glory with a blessing,—is the prayer of

Your much obliged and most affectionate Brethren,

R. B. LYTH, *Chairman.*
J. CALVERT, *Secretary.*
THOMAS WILLIAMS.
JOHN MALVERN.
WILLIAM MOORE.

TO THE REV. W. LAWRY, *General Superintendent, &c.*

21st.—We held our first Missionary Meeting at Lakemba, beginning at nine o'clock and ending at half-past eleven. The King and Chiefs were present. It rained in torrents, but ceased in time for our Meeting. The crowd was great, and the interest truly intense. Many cried aloud; and all were very intent to hear. Three of the Native Teachers spoke; and one of them offered himself entirely for the work. In one of the neighbouring islands we have had an offer of a Chief and his double canoe to be devoted out and out to the Mission-work. These things come forth in the ordinary course of events; but the finger of God is in the whole.

The contribution has been made this afternoon, the King bearing his roll of mats and cloth upon his own back, and the long procession following him with a hymn, "We'll follow the Turanga."

Their subscriptions were made up of cloth, mats, spears, clubs, shells, and bowls. Probably about four hundred persons presented their offering; and the value in London would perhaps be not less than £50.

All the people bowed down as they entered the chapel, and chanted the Lord's Prayer.

Some of the most notorious murderers and cannibals were there, with the blood upon their skirts; and they roared out as they approached us near the pulpit. They trembled, and were convulsed exceedingly, making the whole neighbour-

hood echo with their wailings. When men of this class become subdued by the Gospel, and rank among its supporters, what need have we to fear for the cause we have embarked in? God is now magnified in Feejee.

23d.—We passed down before the wind from Lakemba to Vewa, about one hundred and fifty miles: the vessel rolled, and all were sick. During this little trip, Methuselah, a young Chief, would not let me rest at Tonga, but he must go and see England; the King spoke for him, and his parents consented to his going. Having, therefore, consulted the brethren, we agreed to let him visit England in the "John Wesley." But, alas for native courage and perseverance! one day of severe sea-sickness fully settled the matter: Methuselah came to me, and, having made lots of apologies, and expressed his very warm affection towards myself, said, his strength was all gone, he was weak and feeble, the difficulties of the voyage he found to be very great, and begged that he might go back to Tonga with Joel, who is here from Habai.

Of all this I am very glad, for the lad would only be a care and burden to me; but it shows how little dependence can be placed, with safety, upon native resolution. *There* is the weak point of this people: they cannot or will not persevere against difficulties with a firm resolution to overcome them; but, when the hour of trial is come, they cease their efforts, and give up all. This fine young Chief will

now, of course, return to his father-land, where he will meet with the taunts of his former associates.

24th. VEWA.—I am now at the Mission-House; but its former occupant is gone. The vigorous and energetic JOHN HUNT is not here, but is passed over before us. A tropical sun; exposure to heat, when in the full power of its blazing forth; working hard in the garden and on the house; sleeping at Bau in wet clothes and in a draught:—these brought on dysentery and death. Alas! the trees of Vewa seem to me to utter a wail over my brother's early removal. There is his grave at the rear of the chapel! He went down with a smile, and shall rise with a shout.

25th, Sunday.—We had public worship to-day at the usual hours; and the congregations were very good. Only a few of the old faces were present; and among them, Elijah Varani, my old friend, whom I am happy to see fixed and established upon "the sure foundation;" he has also begun to preach, and I hope the Lord will make him extensively useful.

26th.—My host and hostess, Mr. and Mrs. Calvert, full of kindness and intelligence, talk of sending their daughter Ann by the "John Wesley" to Auckland School; which is a great comfort to them, though the parting with this their third child is felt to be a sharp trial. But the cup of a Missionary *in this life* is often mixed with bitters.

27th.—I had a visit to-day from Thakumbau,

sometimes called, but incorrectly, the King of Feejee. He is naturally black enough; but he had besmeared his face with black colouring matter, and looked like what he was,—a cruel, murderous savage, who kills and eats men, women, and children. Mr. Calvert, who never misses an opportunity of letting-in light upon him, communicated his own views and mine upon the *lotu;* and the black Chief evaded what was said with considerable cunning; but he contrived to get his head into every room and his hand into every dish. He has no charms for me, after a visit to the superior Chiefs of Tonga, who, compared with this naked and cannibal warrior, are high in the scale of civilization. It may, however, be set down to his credit, that he lately fed Tuihilahila with pigs instead of men, as was the custom aforetime. His becoming a Christian is the only way open to him to escape the dark infamy which lies before him.

28th.—We were passing from Ovalau to Nandi among the reefs, with a very light wind, taking home Mr. and Mrs. Moore to Nandi, and Mr. Williams to Bua; but in the evening, while gliding along in sixteen fathoms of water, the Mate sang out from the bowsprit end, "Luff up quickly! a rock right a-head!" All was done that men and activity could do; but on the vessel went, and got fast upon the coral rock. There we were hard and fast upon the rock: this is the fourth time; but, though we knew it would delay us, and add to the

fatigues of a very hot day, yet no danger threatened us; for we were in sight of Mr. Moore's Station, with hardly any wind, and the water perfectly smooth, and it was dead low water, so that every moment would improve our circumstances. Captain Buck sent out a cable or hawser astern, and, dropping his anchor there, hove away upon this purchase; when off went the "John Wesley," and soon after came to an anchor in Nandi Bay.

29th.—The rocks are so numerous about here as to make it a most undesirable place for a vessel of above twenty tons to visit, and more especially as they are all *sunken* rocks, about from eight to ten feet under water, and therefore invisible in cloudy weather. Moreover, this locality is remarkable for its wet or showery character, when nothing under water can be seen from the mast-head. This place, therefore, as a port, is left-handed and dangerous, the prevailing wind blowing dead on the shore. When shall we have a good survey of Feejee? How could small ships of war be better employed? It might be more agreeable to be snug in harbour, but neither so honourable, nor so useful.

30th.—We landed Mr. and Mrs. Moore last night, and went ashore at six this morning to see their Station, and bid them farewell. Their house, built of wood and floored, has four rooms and a verandah, with a goodly number of kind-hearted natives living about them on the sea-shore, with every prospect of extensive usefulness, which is

somewhat interrupted by the never-ending little wars of the tribes in the neighbourhood. Two of these have been fighting for several months; and, so far, there is no result, nor any hope of a termination. One man, on one side, had a bullet which passed through him, but is fast recovering: on the other side, one man had a spear in his flesh, but nothing fatal. The two great evils of Feejee are, the tyranny of the Chiefs oppressing the poor people, and these continual conflicts between the tribes. However, as the Gospel advances, (and advance it must and will,) the Prince of Peace will say, "Thou shalt love thy neighbour as thyself," and "war shall cease unto the ends of the earth."

We came to-day, before the trade-wind, from Nandi to Bua, about forty or fifty miles, and found Mrs. Williams well, with their four children, though still trembling from two violent shakes of an earthquake, which took place here while we were at sea, in deep blue water, on Thursday night. We felt nothing of the motion; but all on board complained of the very oppressive state of the atmosphere, charged, no doubt, to a high degree with electricity. Mrs. Williams was quite alarmed at the violent rocking, and called out to her native girls, who were in another part of the house; and they, in turn, called out to her: the house, the bed, and all things seemed cracking and tottering. Her thought was, that the natives were breaking into the house, and that all was now confusion. This shows the quarter

whence her fears most generally proceed; and no wonder, seeing there are so many Heathen tribes at war in this large island, and some of them close at hand; while I had her husband with me on board the "John Wesley," returning from the District Meeting.

The Missionaries of Feejee and their wives, i they prove faithful, are destined to occupy n ordinary station of glory and honour in the nex world, where every man shall be rewarded accordin to his works, his suffering for the sake of Chris and his continuance in well-doing; having in thi world nobly and intrepidly sustained the conflict i the high places of the field, and in the forefront c the hottest battle.

31st.—Bartimeus, one of our domestics here, wa introduced to me to-day. He is from Ono; an when Mr. Waterhouse was there, with Mr. Calve and others, it was quickly noised abroad over thi small *lotu* island, that the sacred men were com who had power to baptize, marry, &c. "Com now," said they, "you who wish to be married, th is the time." So there was a general rising of th people: the men who wished to have wives, or wh thought they might wish in that direction hereafte were running up and down, a hundred in a crow asking, "Will you have me?" "No!" was tl common reply. Among those who wished to pr vide for the future was Bartimeus, who, havi offered here and there, and meeting only wi

repulses, at last made an offer to a female far advanced in years, and unhappily was accepted. After their marriage, the old lady told him that she thought he might be of use to her in planting and procuring her food, and on that account she had married him. Poor Bartimeus was chagrined; but there was no remedy. Time rolled on, and he proceeded with his work, but the old lady lived upon another island; and he used to ask if it would be right to pray for her death, and was told it would not be right so to pray; although she was not "a help-meet for him," yet she was his wife.

We have now, however, brought him the news of his wife's death, upon which he remarks, "This is well: but I will never venture upon another; for I see confusion in two thirds of the cases before me."

Admitting this to be his experience, is there any thing in it at which we may be surprised? He began that matter without thought, without affection, and of course without the proper adaptation as ordained by God and placed within the reach of men! How much of this do we see in all countries, and in all grades of society!

Sept. 1st, Sabbath. BUA.—Mr. Williams has by far the best chapel that I have seen in the two Districts. It is clean, strong, and tastefully laid out and finished, reminding me of one of our cathedrals at home, ornamented to the very ridge-pole, and built not only in the best style, but of

the best material in the land, and completed by those who use it; and it is free from debt. The worship was solemn and cheerful, intelligent and feeling. About two hundred persons were present.

2d.—At a small distance from the chapel is the dwelling-house of Mr. and Mrs. Williams, standing by the side of a navigable stream, in a lovely grove of bread-fruit, cocoas, and bananas, with a very rich alluvial soil of several miles' extent, producing fine crops of *tarro*, yams, and other articles of food. The Mission-House, as well as the chapel, has about it an air of comfort and finish, which may be decisive of the builder being an amateur architect. The direct and proper work of the Missionary has not been neglected while the buildings have been in progress. The spiritual temple has reared its head aloft contemporaneously with the chapel and the Mission-House.

Yandrana had only some half-a-dozen Christians in it, Mr. Williams says, when he was in that vicinage; but one of our Teachers, named Samson, used to visit the place as often as he could, and assisted the *lotu* few in their family-worship; for all who *lotu* pray in their own house and family. It happened one morning when Samson was at Yandrana, and when the *lotu* people, for the sake of convenience, came together for prayer, that one of the party overslept himself, and was not present when the worship was performed; but he came soon after, and urged Samson to go over his devo-

tions again, saying, that he could not yet pray himself, it was so great and sacred a thing: "But," said Wauka, "I know my place and my work; it is to say, AMEN! for I can do this heartily!" O how many places need Wauka there to say heartily, AMEN, in the congregation! Ezekiel and his wife, Teachers of some standing, have gone forth to their station this morning. He is the man whom we met on this coast three years ago, having a pulpit on his canoe; and, about a year since, he and his were coming down the coast from Nandi in a small canoe, when Boli-na-vavi had sent a party to bring him a man roasted on the occasion of his completing a double canoe. The party saw Ezekiel and his wife off the coast, and pursued them as their prize, uttering the foulest language and preparing to spear them; but, by God's blessing, Ezekiel got off from these cannibals uninjured, and is still strong to labour in his Master's vineyard. This is Feejeean work! Even to-day he has to pass by some persons of whose disposition towards him and his people there is no doubt; and therefore he is gone with a spear in one hand and the New Testament in the other, having also a friend or two with him.

"The kingdom of God cometh not by observation." There is in this little settlement an old man living in the deep darkness of Heathenism, called Delli. He never comes near the chapel, but Mr. Williams has been useful to him in times

of sickness; and, in return, the old man never works on the Lord's Day, and has sent to the Heathen village on the opposite side of the river, desiring them not to work on the Sabbath, out of respect to the man who administers medicine to them. And not long since this man had part of a roasted human body sent to him as a repast; but he sent it back untouched, saying, "The days are passed away when such things were done; we have ceased from such customs on this side the river." Thus silently and indirectly is the light breaking in upon the darkness of this gross and degraded people.

This morning as Mr. Williams and I were walking in front of his house, an elderly man passed us called Job. "There," said Mr. Williams, "goes the last of his tribe; he received Christianity some time since, and earnestly entreated his people to do the same; but they delayed and resisted until Job left them and came here to live for the sake of Christ's ordinances. Another people fell on Job's friends, killed and roasted some, and all who could escape did, until their memorial has ceased to exist, except in the case of Job and two or three others, who, fleeing to Dama, embraced the *lotu* there." Such is the present state of things here, that one sees only two ways before any man; namely, *lotu* and live, or, resist the light and perish! This is the day of decision in Feejee!

4th.—The words of the Tonga language are

more monosyllabic than those of Feejee; but in both it takes longer space to print the New Testament than in English, owing somewhat, perhaps, to the repetition of the syllable in many common words; such as, *voora voora*, "earth;" *valla valla kha*, "sin;" *vena vena vanaka*, "praise." Not that either of these languages is by any means destitute of energy and nervousness. Some of our Missionaries in both Districts declare their conviction, that for strength and point their language is not inferior to the English. But their poetry seems deeply impoverished in both languages, as compared with Wesley's Hymns in English; a circumstance this which need surprise no one, as the same Hymns in French or German would be sadly deteriorated by their change of clothing. Translation, too, is found to be more difficult than original composition.

5th.—Yesterday we went up the river in a double canoe; and in a few minutes after we moved off the bank before Mr. Williams's house, we passed by the yam-plantation of one of our Christian people. It was recently a sacred grove, where Heathen worship used to be performed; but the good man, whether prudently or otherwise I need not say, cut down the trees and planted his garden. This matter created great excitement among the Heathens; they, however, did not proceed to *blows*, but contented themselves with *predictions* as to what would certainly befall this man, who thus despised their gods and their faith. The result

was, that he had a good crop of yams, and the predictions pass for idle tales!

As we glided up the river with the flowing tide, we had a fine view of the lofty mountains of the interior, some of which are fine pointed conical forms of great altitude. On either side of the river stood the graceful and sweet-scented pandanus, with the fruitful cocoa-nut trees. The scenery of these well-watered and very productive inter-tropical islands must be seen in order to be at all conceived of justly and fully.

At another reach of this river, about half a mile from the Mission-House, we passed the oven where men are cooked for human food. Several bodies have been baked there since Mr. Williams was stationed here, on my last visit three years ago; but all these gross practices of Heathenism are driven back and withered before a triumphant and ever-advancing Christianity.

When and wheresoever the Prince of Peace is proclaimed, the power of sin is arrested, and the reign of death and demons ended. The Pagan savage, who believes not at first, is awe-struck at the majesty of Christ's truth, as exhibited in its faithful and holy Ministers and confessors. It appears from the statements of Mr. Williams, that infanticide still prevails to a fearful extent in Feejee. Not long since, one of his church-members committed murder in the case of her infant. The husband asked of which sex it was; and, being told it was

a girl, "Kill it," was his command forthwith. The nose of the infant was held between the fingers, and the mouth stopped; and soon the babe was a corpse. Of course, the party was expelled from Christian communion; but Mr. Williams thinks these besotted people did not fully know that their old and undisputed custom was a moral evil. One of the Teachers was lately sent off to a distant Heathen village to preach the Gospel; and Mr. Williams supplied him with a sermon on infanticide, which the native delivered on the following Sabbath, having first raised their expectation of something uncommon, so that the crowd of hearers was great, to whom he delivered his message; after hearing which, the poor people seemed thankful to him, and said, he had opened their eyes, for they did not before see any evil in killing little babes. And, revolting as the thought may be, still it may turn out in their case, as in Paul's, that in this matter they "had lived in all good conscience before God,"—only the learned Pharisee destroyed *Christian men*, and the poor Pagan Feejeean only killed *infants*. Here, however, are opposite agents to be saved by the same remedy; the same Gospel that converted the bigoted and blood-thirsty Jew, will come home to the bosom of the cannibal; and both will meet at the feet of Christ, claiming to be the chief of sinners, and showing the Gospel to be the power of God unto salvation.

Peter, the Chief of Bua, on the opposite side

of the river, has called on us; unto whom I have delivered a strong exhortation, through Mr. Williams, that he put away his false gods and false morals, and embrace Christ forthwith; which he seems more than half inclined to do. Our duty now is demonstrably clear; we must declare the whole counsel of God to all who will hear.

6th.—In our walk last evening among the houses, gardens, plantations, and groves of this people, Mr. Williams drew my attention to a well-cultivated yam and tarrow garden, and to the clean and cheerful-looking cottage which stood in the midst of it. "Here," said he, "lives Nathaniel, one of our early converts at this place. Some years ago Joshua, who was at Sydney and elsewhere with the late Mr. Waterhouse, came here to teach the people; and, walking among them at the usual time of preparing their evening meal, he said to this poor Heathen man, 'What are you doing here?' 'Preparing food for the gods,' was the answer. 'There is but one God,' said Joshua; and 'the earth is the Lord's and the fulness thereof, the world and they that dwell therein. If I were hungry, I would not tell thee: for the beasts of the earth are mine, and the cattle upon a thousand hills.' Here the light broke in upon the mind of Nathaniel, and 'the word of the Lord was perfect, converting the soul.'" In consequence of this change in the man, all things around him seem to smile, and the "trees of the wood" which he

then providently set in the ground for food, such as the banana and bread-fruit,—these "trees of the wood clap their hands;" enriching and adorning the joyful and beautiful home of this industrious and praying servant of the Lord.

In that locality are some few Heathen houses, looking grim, cheerless, and dirty; barren and without any thing attractive; for the Heathen are idle, warlike, and barbarous, without hope for the future or any amount of comfort for the present.

I often remark among this interesting, but barbarous, people, that to them, as well as to ourselves, there are no words so forcible as "the words which the Holy Ghost useth." They fasten like a nail in a sure place, and strike a chord which is "music in the sinner's ear; 't is life and health and peace." Happy man whom God sends to preach this word! A messenger is just come in from the back of this island and the coast of Mathuata, to report from Ezekiel our Teacher, that a town in his neighbourhood had been fallen upon at noon-day and utterly destroyed. He reports forty men, and at least as many women and children, killed on the spot. As many as they could they ate on the spot, and the rest remained unburied; the houses and fences being all burnt to ashes. This little war has long been going on, one or two falling now, and eight or ten at another time. And there are at this moment, on this one island, some ten or dozen such wars in progress. Killing,

eating, "wasting, and destruction are in all their ways." The very same is the case on the Kauvandra and Ba coasts. By these local broils and fights, the crops are neglected, men destroyed, intercourse cut off, Schools interrupted, and the Gospel greatly hindered. The name of the burnt town is Nangaku. It may not be easy to perceive the design of Divine Providence herein; but it looks as though the disturbing light had come among this people: some obey its call and come to Christ, while others resist and fall by the hands of each other. This is the day of *decision* in Feejee.

Mr. Williams is about sending off a Teacher to an island that drove away the Christians some time since: he determines to try them again. Moses is going to preach the Gospel to them; and a Chief who has great authority there, is going to preach the law. His name is Luke: and he says they cannot now believe and be saved, after having done so wickedly. "See," says he, "your Chiefs are all dead, and you are all doomed." But they laugh and reply, "We shall dance and sing, eat and sleep; and when we can, we will fight, and see what will come." This is their condition, "natural brute beasts, made to be destroyed." When they were going to attack the Christians, an old man of our church learned from them their errand, and said, "Why do you go so far? Here is a Christian. I am he. Kill me, if you thirst for blood; I am ready now." But their commission did not include

him. The progress of the battle now going on in Feejee, between the old Murderer and his Conqueror and Lord, is waxing hot, and hastening to its close. It is light opposed to darkness, truth against error, sin against holiness, and Christ opposed to Satan. "But the Lamb shall overcome them."

It is not for us to say how much suffering there may be on the part of our native confessors; but, be it less or more, the conflict is begun, and the victory will surely determine in favour of fidelity, and through the blood of the Lamb.

7th.—Mr. Williams has amused me not a little by narrating the impressions of a shrewd man called George, living at Nukunuku, in Lakemba, when he saw the first European vessel, and went on board of her, probably not less than fifty years ago; he was then a boy, but his impression was the general impression of all who saw the two-masted *wanka*, or "ship."

On their approach to this wonderful floating house, they all concluded that it was the production of gods, and used only by gods: but, on their boarding the vessel, they were struck with perfect astonishment at every thing they saw; except that they concluded beyond all doubt that the men whom they saw were *all fools*, because they could not speak (Feejee), only chattering like birds or animals. They also told the people ashore, that the strange men on board were not, like them-

selves, all of one colour; but some were black, some red, some white, but hardly any two were alike in this particular. Their simple mistake arose from confounding their clothes with their skin. These poor Feejee Indians never used clothes, and had no conception of such a thing. The blue jacket, the red shirt, and the white frock, were so many blue, red, and white men. Indeed, I remember when I landed in Tonga, some of the country natives seriously asked Singleton if my clothes grew upon me, as they saw the wool growing on the sheep's back. As to the masts of this wonderful vessel, they made no doubt of their being two cocoa-nut trees, which had grown on the *wanga*, and that the wind had blown their tops off.

A man with a respectable amount of what is imaginative and ludicrous, if inclined to indulge his natural taste, might unquestionably find sufficient scope and material here for the utmost gratification of his wishes; but scenes of solemn tragedy claim the first place in the page of a Feejeean journalist.

One of our Tongan Teachers, and a youth from Ono, were at Vanua Mblavu, holding forth the word of life. They were by the sea-side, when a party of armed natives rushed down upon them, and fired a shot through the Ono youth, and then pierced him with a spear, so that he died. The Tongan Teacher said, "Why do you take one only? will you not take my life also?" "No,"

they replied, "you are from Tonga, but he is of Feejee; and what right had he to profess Christianity?"

Soon after this, a strong Christian Chief, with several large canoes full of men, went to settle this matter with the men of Vanua Mblavu; a host of whom took the profession of Christianity, to save their lives. After these things were calmed down, Tuihilahila, the Chief of Somosomo, paid them a visit, and compelled them to abandon the *lotu;* which, it seems, they readily did, and still remain thorough-paced Heathens, respected by no party.

9th.—I met with an Albino to-day, born of black Feejeean parents; none of the family were white besides this young man Racivo. His skin hung loose about him, and seemed more the colour of a white man when dead; and was, moreover, thickly freckled where most exposed to the sun. His head and beard were white and frizzled; his eye-brows also were white; but his eyes were a light blue, and his countenance rather agreeable, and very much resembling the Albino race which I have seen in other lands. His habits are industrious, and he is hard-working; but his appearance, at first sight at least, is revolting. He has much white woolly hair, covering, with some indistinctness, his whole body. Mr. Williams gave him his dinner; and I exhorted him to hear the Gospel, pray to the Lord for mercy, and then learn to read the word of God; to which he did not make any objection, nor

signify any assent. The black natives are r
partial to him; but he has not a wife, an
obliged to work hard for his food.

11th.—We held our *solavu*, or School-feast, l
The gathering of our people for many miles r
was excellent, and their progress in learning
satisfactory; their learning was sound, and
rehearsals chiefly confined to the Scriptures. M
of the Heathen were present and cheerfully
tributed, with the Christians, of their substa
but *they* did not give their weapons of war, ha
not done with them yet. They, however,
their mats and beds; but Racivo, the Albino,
his spear. The chief articles presented to
Mission-fund were:—11 war-clubs; 38 spears
walking-sticks; 83 mats, or beds; 200 piece
sandal-wood; 24 ladies' dresses, or *ligu*; 27 h
clubs for throwing; 12 musquito curtains; 2 l
of sinnet; 1 basket of shells; 3 fish-hooks; 1 n
flute, blown through the nose!

When the Gospel shall have turned these pe
from darkness to light, and from the powe
Satan to God, the war-weapons will very
disappear in Feejee, and be found perhaps
in the halls of our friends in England. T
native dresses also will give way before the c
and prints of Manchester. This effect alr
shows itself around the Mission Stations in e
place.

It was very gratifying to see with what atter

and interest the people in general, not excepting the Heathen, listened to the Holy Scriptures, while they were being recited, hour after hour, in the charming temple of God at Bua.

Our Chief here is a fine spirit, and likely to be a great blessing to his people and to the surrounding villages. When Mr. Williams asked Hezekiah, for so is he called, whether he was willing to become a Teacher of Christianity to the Heathen, especially on the Lord's Day, when his services were needed, he wept, and could not answer for a time; but when he was somewhat recovered, his reply was, "Is there any thing that I would keep back from Jesus?" Hezekiah is therefore one of our useful Local Preachers. In this way does Jehovah spread His truth and mercy among the people. Such men can go where we could not, and they will be heard where we should not be heard. "I have redeemed them, and they shall increase as they have increased, and I will sow them among the people; and they shall remember me in far countries." Again the Prophet saith, "And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

Here are the seeds of a Christian church planted by Mr. Williams in the deep wilds of Feejee, and God will cause them to grow. Twenty-five adults and fifteen youths repeated what they had learnt,

and the day will long be remembered as a great *solavu* day in Feejee. God bless our brother and sister Williams at Bua!

12th.—We sailed early this morning from Bua for Vewa,—a small distance, but very difficult from reefs, sunken rocks, and, in our case, from contrary winds and a high head sea; so that we were four days in making the passage, looking at the refugee villages on the lofty peaks of Nythumbothumbo, and the Nandi coast, where the wretched natives who have been worsted in war, have fled for their lives, and exist, one knows not how, often among the clouds, and in peril, if they descend for food, water, or fuel.

15th. VEWA.—I learn that since we left this place, about fifty natives have fled from their homes at Varatta, where they were invaded by the Bau Chiefs; but who permitted them to come to Vewa, the island of *lotu* people, where their lives are secure, by the consent of the Bau rulers. Such homage do these Chiefs now begin to pay to our Missionaries, and to our religion! These refugees have, on their arrival here, taken upon themselves the profession of Christianity, as was no doubt intended by their masters at Bau! How strange that, in their case, war prepared the way for the Prince of Peace! and, at the request of Mr. Calvert and our friend Elijah Varani, Thakumbau not only allowed them to live, but also desired that they might forthwith *lotu!* Surely the hand of Jehovah

was in this singular event. When will this powerful Chief bow his own knee to the Saviour?

The King of Lavuga, in the island of Ovalau, has also just become a *lotu* man, with many of his people; and is now entreating Mr. Calvert for more Teachers. Here is another open door which we must immediately enter in the name of our Master, who has gone before us, and made our way plain.

16th.—We are just preparing for sea, and taking away Mr. Millard and his wife for New South Wales, whence they came. I know not what to say in the case of this (in many points) respectable young man, who, having offered himself for the *general* work, was sent to Feejee with his own full consent. Since his arrival here, there has been nothing amiss with his moral character; but still he has not been happy, and has told us by word and deed that he shall not feel at home in Feejee, and desires to get away from a scene which he dislikes, and where there is no prospect of *his* being useful.

Our brethren on the spot say, that Feejee *needs* and *must have* men of English nerve and training, rather than persons of less moral resolution.

17th.—During one of the storms of last year, a canoe belonging to Nandi was lost, having on board a Teacher and several Christians: these were swallowed up in the raging waves, except one lad named Zaccheus, who swam ashore and landed

near a Heathen town, called Nasavusavu. The people found him, and, as the custom is in Feejee towards persons shipwrecked, they prepared the oven to cook the lad. But while the many were engaged in this preparation, one man, a Heathen, who knew the boy, stole away unobserved and hid the *lotu* boy in the long grass. He then went into the town to use what influence he had with the people to spare the life of young Zaccheus; who lay secure for the moment, but fully expecting to be roasted and eaten; which no doubt would have been the case, but the men of the town could not see him; their prize had vanished. So the Heathen man's request was granted, and the boy allowed to live: he entered the town accordingly. Some time after these things, a report reached the Missionary at Nandi, that some dozen of the people of the town had embraced Christianity; a Teacher was sent thither forthwith, and the twelve persons, with many others, were further instructed in the things of the Lord. Here is the beginning of a Christian church, founded by a doomed, but rescued, Feejee boy, who was faithful to his Lord and Master; a true successor of apostolic men, who, in any age or place, have done what they could for Jesus Christ! The Lady Chief of this town, since the arrival of the Teacher, has also embraced Christianity, and is zealously engaged in the spread of the Gospel among her people.

Nor is this all; for the word has sounded forth

into the regions beyond; and another town, named Mata-ni-ka-viki, has, upon hearing of these things, received the truth, and is now under Christian instruction.

Thus can He, who ruled the storm and calmed the raging sea in the days of His incarnation, still control the elements, taking some of His servants to Himself, and raising up others, and very unlikely instruments, to carry on His work. "This is the Lord's doing, and it is marvellous in our eyes." "His ways are not our ways." We are to watch the hand of God; not to faint in our minds, nor to repine, saying, "Is the Lord among us or not?" "In all thy ways acknowledge Him, and He shall direct thy paths." May I ever ask, "Lord, what wouldest thou have me to do?" This is my privilege by sea and by land, in affliction or prosperity. God is here, and permits me to consult Him, to ask favours, to come near to Him, to partake of His strength and holiness, yea, to be made a partaker of the Divine Nature, to have the same mind which was in Christ Jesus! How astonishing is this! "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee!"

To-day we held our Missionary Meeting at Vewa: all our people were present, and gave as under:— 100 mats, 103 spears, 83 clubs, 23 baskets, 19 earthenware pots, 6 baskets of sponge, 2 bows and arrows, 1 large wig, 3 pounds of tortoise-shell, cash

£12. This was the second thing of the kind this year, and shows that this people are hearty in the cause in which we are embarked. The white men and their families did themselves great credit on this occasion. Sources will most assuredly open, by the providence of God, for carrying on Christian Missions, in quarters where we had not ventured to hope for any supplies. The ability is with men of all lands, and the love of the Saviour will draw it forth.

18th.—At Ba two villages had long been at war, but at length the heads of these contending parties accidentally met, and by them a peace was agreed upon. A great feast was fixed on to take place in ten days; one party supplying fish from the ocean, and the other yams from their plantations. At the time proposed those whose part it was to supply the fish, appeared on the ground, and placed their fish in order, when an ambuscade sprang upon them, and murdered twenty-three unarmed men! and, instead of waiting till their ovens were hot, and baking the bodies, having first made an offering to the gods, they fell to, cutting off slices, and roasting small portions for immediate use, before the bodies, as a whole, could be got ready. All these were eaten on the spot, and that very recently, notwithstanding one of our Teachers was living near this locality.

A great Chief said not long since, when asked to bury some dead bodies, "Look at that oven,

and look at his stomach:" (the King of Somosomo, who was sitting by:) "these are the graves where we shall bury all the bodies that fall into our hands." Do not the Chiefs of Feejee *love* human flesh? What animal is equal for food, in their estimation, to the human animal?

20th.—We weighed anchor at Nakurutumbu, where our work is not so cheeringly prosperous as in some other places. We passed along the coast of Ragi Ragi, and in sight of the Kauvandra mountains; but the Gospel makes little way among so many "little wars."

As we passed by Ragi Ragi, the Teacher on the spot told us that one of the towns, close at hand, was lately burnt, and not less than one hundred persons slain by the invaders, who ate what they could on the ground, and the rest lie there unburied, their bones bleaching in the sun: the murderers lived too far down the coast to allow of the bodies being taken away. Alas! when will the old Murderer be satiated with Feejee flesh? Or rather, when will the religion of Christ deprive him of victims, and bind him in chains?

21st.—We dropped anchor in the Bay of Vete-row-row, the Western part of Great Feejee, and, except Rewa, by far the finest part that I have seen in this group. As a whole, Feejee may be said to be an unavailable land for purposes of cultivation, but here and there a rich spot may be found, by the side of a fine river, where the

soil, being alluvial, is deep, and covered with fertil suitable to the torrid zone. Most of Feejee, ho ever, is composed of precipitous mountains a inaccessible hills, nude and barren enough, a exposed, moreover, to the vertical sun without covering.

Our Missionary influence is but little felt in t vicinity. As we lay at anchor in this bay, we co see probably not so few as twenty towns; all H then, and all cannibal inhabitants. However, "t kingdom of God is come nigh unto them."

A few miles off lay the rather lofty Island Malolo, at the end of a range of islands, formi the western barrier of Feejee, and known as "t A-sowa Group." This island was the scene of bloody catastrophe, which was brought on by t natives, and inflicted by the American explori ships under the command of Commodore Wilke

The natives had killed two white men belongi to the squadron; one of whom, I believe, was officer. The Americans demanded satisfaction, a gave sufficient time; but, instead of the least effc in that direction, the natives fortified, and prepar for war. Possibly they did this in their gre ignorance; but the unequal war did not linge the town and fortifications were quickly batter down, and frightful was the slaughter! T report of the natives is that from seventy eighty natives were killed, and as many mo wounded and maimed!

No doubt exists as to who was first in this wrong. The natives were first in transgression. The blood of two American subjects cried from the ground against the men of Malolo. The only question unsettled seems to be *the extent of punishment inflicted.* The Americans represented a great nation; far advanced in knowledge and great in power. Might not a consideration of these facts have been fairly expected, by civilized Europe, to act as a *screen* for the barbarians from such terrible vengeance? (so the natives call it.) This great example of civilized power over that of a barbarous people, has not had the effect of putting a stop to the murder of white men in Feejee, which, one is willing to think, might have been the hope of the Americans. But murders have rather increased than diminished since the Malolo catastrophe.

CONCLUSION.

HAVING now visited the islands in both Districts, and observed the operations of the Missionaries in all the departments of the work in which they are engaged, it remains only for me to suggest such improvements in carrying on this great work, as may have occurred to me from time to time.

I. THE AGENCIES to be in future employed, should be

1. Missionaries from home, of the very best

metal, bodily and mentally, with wives a
fitted for this special work as themselves.
should be persons of sound and hardy constit
deeply convinced of their call to this work;
to live any how, and to die any where; but
dreaming of leaving the South Sea, until the
who called them into His Mission vineyard
as clearly show them the way out of it, a
fully approve of their going away, as He
their entering into this great work. These
be men and women who leave all, and follow
Master whithersoever He goeth. Such persor
be always at home; always happy and usefu

2. Native Assistant Missionaries, who, with
judgments, and sufficient standing in the w
Teachers, may be placed over two or three
in the remote islands; being occasionally
by the Missionary as opportunity shall offer.
may baptize and marry.

3. Teachers, whom God has raised up bc
the Friendly Islands and Feejee; men of ex
qualities, deep in their piety, and apt to
but in most cases they would be greatly ber
by spending a year or two in the Training I
tion. This class of men already numbers s
martyrs, and a goodly list of confessors, whon
has signally honoured, and no doubt will conti
honour. Their knowledge of native habits an
guage, and their being natives of the inter-tr
climate, point them out as being the agents de

by the Lord for sowing the seed of the word in their native isles. And these agents will be comparatively inexpensive.

II. EDUCATIONAL OPERATIONS. Our great object in evangelizing and then elevating these natives into a state of civilization, cannot be attained without educating the youth of both sexes; and the education must, if possible, be general. Not less than four well-trained Schoolmasters should be at once sent out for the tropical islands, and a fifth for New-Zealand. The power of the Gospel has been felt in our older Stations, and prejudice is broken down. It is not likely, then, that we shall get any further with the old people; they will die off, and many will enter into life. But the young are most anxious for instruction; and those who have it, as at Lakemba, spend their days and nights in acquiring learning, and their progress is astonishing.

Two Masters will be sufficient for the whole of Feejee; and in a few years these will have trained a supply for the requirements of the entire group. And these again will teach others also; and thus we shall "go up and possess the land, for we are well able," maugre Satan, Pope, and Antichrist in all his forms. In this way the Gospel will have converted the sinner to a saint, while education will have raised the barbarian into circles of useful knowledge, and habits of peaceful industry.

III. FINANCIAL AFFAIRS. It will not be expected, at this early period, that the South-Sea

Missions should have become self-supporting; bu much more may be done by the natives, in the wa of contributions, than has hitherto been accom plished, or perhaps attempted. Nor is it certai that putting off the time when they should b solicited to give, will answer any valuable end All my observations go to the opposite conclusion namely, that as soon as a few people in any plac begin to *lotu*, they should be called upon to con tribute towards the support of the Gospel. Di they not give largely to their Heathen gods? no merely a little *property*, but fingers, arms, and legs Yea, and not in a few cases only, *life itself* wa offered at the shrine of an idol.

Nor is this all. Their being asked to contribut towards sending abroad the word of God, woul greatly please them, and do them good. The would enter into the matter in due form, and wit great ceremony. A day must be fixed for the offe ing; all necessary preparations are made. The go to their Heathen friends for help; and the will and do help them, as I saw at Bua, and hear of elsewhere. The day of offering is a great da with them; they recite what they have learnt ou of the Scriptures, the Catechism, and the Hymn Book. They invite their Heathen neighbours, wh hear these recitals. All are dressed clean an well; and a feast closes the day. When the are asked on the day following, what they thin of yesterday, their answer will be, in true Orient

style, "Yesterday was the only day ever seen in this land."

It is much easier to begin early, when their hearts have just begun to open to the Lord, than it is to introduce the subject some years after, when they will be sure to find excuses. New Zealand may be taken in proof of this. A spoiled professor will be certainly selfish, conceited, and self-willed. Train the plant which the Lord hath planted; and let the training be as early as the plant will bear.

But what have these poor creatures to give? The best answer to this may be found in the hold of the "John Wesley," as the produce of our Tonga *catuanga*, and of the *solavu* of Feejee: here are the givings of the islands to the Mission Fund; and they are most ready to give such things as they have; some one thing, and some another:—

COCOA-NUT OIL: of this many tons annually may be obtained, when we have tanks in the brig to hold the same.

SHELLS, many and beautiful on the extensive reefs of these islands.

ARROWROOT may be obtained to some considerable extent, both in Tonga and Feejee.

CLUBS and SPEARS cast away to the moles and bats, where the Gospel ends their wars.

SANDAL-WOOD: if at all valued, this may be obtained pretty largely.

Beside the above, there are a multitude of articles

to be obtained: only let the people know that we can turn them to account, and we shall get sponge, *ligu*, "dresses," pearls, and mats, with bowls, as many as we can desire. But oil and arrow-root will probably be the best,

IV. THE "JOHN WESLEY," in my opinion, should not be required to navigate so much among the dangers of Feejee. A minute and accurate survey of this group is a great desideratum. Two fine brigs, the "Lady Howden" and the "Fanny," lie there on the reefs at this hour, both total wrecks. The "John Wesley" might have made the third vessel on the rocks, but for the unceasing pains and vigilance of Captain Buck, and the care of Divine Providence always over us for good, and in answer to many prayers.

In many cases it is found impossible to make the distance we wish to go in one day; and, if you are out in the night among the reefs, currents, and sunken rocks, what is to become of the vessel? The dangers on every side, *by day*, and with a breeze, are quite enough to try ordinary nerves; but *by night* they are really frightful, and should never be encountered.

The sunken rocks are from four to twelve feet below the surface of the water, and very numerous, upon which there is no breaker, the water being smooth among the reefs; a good look-out from the mast-head is the only security. But if the weather be cloudy, or the sun low and a-head, nothing can

be seen, and on you go, bumping upon the hidden danger.

Let no man say, that this is an extreme putting of the case. Captain Buck will say that the picture falls far below the reality; and that dangers crowd around one in the navigation of Feejee beyond what can easily be represented on paper.

What I wish is, that our Government would take the matter up, and survey the entire group, publishing charts that might be safely trusted. The Americans have done some good service by their partial survey: now let Great Britain complete this work, for the safe navigation of this part of the great South Sea. Meantime, let a small vessel, of which there are many in this group, be employed, at a trifling expense, to navigate among the reefs of Feejee, and thus spare the noble and the fast-sailing "John Wesley."

WALTER LAWRY.

THE END.

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TO

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IN THE YEAR MDCCCXLVII.

BY THE

REV. WALTER LAWRY,

GENERAL SUPERINTENDENT OF THE WESLEYAN MISSIONS IN NEW-ZEALAND, &c.

WITH

AN APPENDIX,

CONTAINING

NOTICES OF THE POLITICAL CONSTITUTION, POPULATION, PRODUCTIONS, MANNERS, CUSTOMS, AND MYTHOLOGY OF THE PEOPLE, AND OF THE STATE OF RELIGION AMONG THEM.

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THIS is as it should be. The Wesleyan Missionary Society, by means of not a few productions of its Agents, is diffusing valuable information, not only in reference to the religious and moral condition of many parts of our earth, but likewise in relation to their condition generally, in such aspects as may be interesting to readers of all classes. These Journals have appeared at different times in the "Wesleyan Missionary Notices;" but, interesting as they were in that form of publication, Mr. Hoole has added both to their interest and value by placing them in one volume, and adding to the Journal an Appendix acquainting the reader with all concerning which he may seek for information respecting the islands and the islanders. We scarcely need to recommend the volume: unless we are much mistaken, the announcement of it, in connexion with the title-page, will be a sufficient recommendation.—*Wesleyan-Methodist Magazine.*

MR. LAWRY'S Journal forms one of the most valuable series of papers which the Wesleyan Missionary Society has given to the world.....The map is the best we have hitherto seen of those islands.....Great and successful pains have been taken to make the volume as complete an authority as possible on that part of Polynesia.....We cannot touch on all the topics of this volume, ...but we have sufficiently indicated our opinion that its pages contain original and valuable information, which at present cannot be found elsewhere, and will at a future period constitute them an authority in the history of Polynesian progress and civilization.—*Watchman.*

HASTILY as this book seems put together, there is much valuable information contained in it concerning peoples of whom we know next to nothing. Some of its details of cannibalism and Feejeeism are very terrible: and that such an anthropophagi should have been recovered to a common human nature with ourselves, and to the higher hopes of the Christian life, is a testimony to revelation which the sceptic may well ponder. The Appendix contains much general information, compiled, we presume, from the journals of the Missionaries, altogether new concerning these far distant, and until lately totally degraded, people.—*Nonconformist.*

IN 1820, the Reverend gentleman whose name is attached to this interesting volume, was appointed to commence a Mission in the Friendly Islands, where he remained until the end of the year 1823. Nearly five-and-twenty years after, he again visited these islands, "now no longer idolatrous and uncivilized, but converted to the faith

of Christ;" and he has here presented to the public his Journal of this visit, the interest of which is greatly heightened by the remarkable contrast he witnessed in the character and state of the people when compared with their savage and Pagan condition. That portion of the narrative relating to the Feejee Islands is especially worthy of perusal, displaying as it does the frightful characteristics of a society in which habitual and ferocious cannibalism maintained its ground, and its gradual transition to a more hopeful and satisfactory condition, in which the "influence of the press" is already becoming a power for good. The style of Missionary journals is in many respects often of a similar stamp; but in this work the descriptions of nature in its various aspects are particularly pleasing and animated. An Appendix contains further descriptions of the Friendly and Feejee Islands, and the habits and practices of the inhabitants, besides the notices thereof given in the Journal. The volume is illustrated by well-executed wood-cuts of the Feejee Islands especially, and is an exceedingly welcome addition to Missionary records.—*Morning Advertiser.*

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